

U.S. Bishops take action in many areas

ST. LOUIS — The U.S. bishops concluded their two-and-a-half-day spring meeting here following a number of actions very significant for the life of the Church.

During their meetings they:

- Adopted resolutions showing concern for the critical problems of war and peace.
- Issued a strong statement on the national race crisis, asking special attention to education, job opportunity, decent housing, welfare assistance.

Related articles, Page 2

- Approved a report for the reorganization of the U.S. Catholic Conference secretariat proposed by Booz, Allen and Hamilton, and authorized the general secretary to plan immediately for its implementation.

- Approved a USCC Social Action Department program responding to current urban crisis.
- Decided to petition Pope Paul VI for permission to restore in the U.S. the permanent diaconate.
- Set up a committee to administer means of mediating and arbitrating differences between dioceses, communities and organizations within the Church.
- Approved a study costing hundreds of thousands of dollars on priestly life and ministry in the U.S.
- Set up a national secretariat for Church personnel to help cope with the current shortage of priests.
- Approved guidelines for issuing statements from the National Conference of Catholic Bishops and the USCC.
- Approved a Bishops' Committee on Vocations.
- Approved for interim use,

- Proposed a new pastoral letter on the Church in the Modern World.
- Heard a report on the Catholic University of America and increased the annual diocesan collection for the university by more than \$2 million.
- Heard a report on general norms for diocesan senates of priests; approved additions to its budget; elected Archbishop Terence J. Cooke of New York to the NCCB administrative committee and Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis as chairman of the Bishops' Committee on the Liturgy.
- Also heard Archbishop John F. Dearden, of Detroit, as NCCB president, report on meetings with Canadian bishops and with representatives of the National Council of Churches; and on a request to the congregation for

the Doctrine of the Faith for permission for local Ordinaries to decide privilege of faith cases in which no sustaining doubt of facts or merit of case remains.

With "growing anxiety for peace" the bishops adopted resolutions expressing full support of the Pope's efforts for world peace; gratefully endorsed President Johnson's recent decision to limit bombing of North Vietnam and to seek negotiations toward a political settlement in Vietnam. The bishops also urged "the governments involved in the conflict to undertake negotiations as early as possible in good faith and work with patience and mutual respect and understanding toward a just peaceful solution."

The bishops said they are "deeply conscious" of war's burdens on the spirit of the people, especially youth.

The statement on the national race crisis said "we must build bridges of justice, compassion and understanding, and we must

do so at once." It said special attention must be paid to education, job opportunity, lack of decent housing and welfare assistance.

The bishops declared certain tasks remain "unfinished business in the Catholic religious community. First among these is total eradication of any elements of discrimination in our parishes, schools, hospitals, homes for the aged and similar institutions. Second, there is the Christian duty to use our resources responsibly and generously in view of the urgent needs of the poor." The bishops termed the so-called man-in-the-house rule "a national scandal." It "is absolutely intolerable" that families are being broken up by its application, the Bishop stated.

In one session (April 25) several bishops supported the USCC Social Action Department recommendation of a national interfaith day of penance and atonement for past sins of racism and prejudice in our society and ap-

proved the arrangement of such a day by the Social Action Department.

Cardinal Patrick O'Boyle of Washington urged the bishops to work cooperatively and give their personal service to the Urban Coalition now being organized in major cities. Several bishops stressed that since the financial support which can come from the Church necessarily is modest, this support can best be used as seed money to encourage the federal government and other agencies to apply their financial resources to the needs of the poor in urban and rural areas.

The introduction of the requested diaconate in a particular diocese will be discretionary, not obligatory, it was explained. At a news conference, Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis said the American bishops are optimistic about receiving such permission from Rome; that the concept was endorsed and recommend-

ed by a Vatican Council II document, but needed the request of national conferences and approval from Rome.

When asked what a deacon would be able to do, Bishop Shannon said he could perform all priestly functions except hear confessions, give absolution and be a celebrant at Mass. He said the diaconate is an extension of priestly orders and the deacon becomes a member of the clergy.

Bishop Francis J. Furey of San Diego, Calif., discussing the report of the Bishops' Committee on Priestly Formation, reported on a survey on seminary enrollments for 1968-69.

He said of 470 seminaries polled, 364 had replied before April 1. The poll showed 11 seminaries closed in 1967-68; 124 seminaries expected higher enrollments; 29 significantly higher; 95 slightly higher; 123 expected the same enrollment; 105 expected a lower enrollment; 77 slightly lower and 29 significantly lower.

Bishop Shannon at a press briefing said the figures seemed more optimistic than many bishops might have expected.

Coadjutor Archbishop Leo Byrne, reporting for the ad hoc committee studying vocations, said the committee proposed a motion, which was approved by the Bishops' Committee on Vocations, to work closely with the conferences of major religious superiors of men and of women communities, and with diocesan directors of vocations, to study, encourage and promote vocations to the religious life and the priesthood.

The committee on distribution of the clergy recommended that a national secretariat for Church personnel be established to help cope with the current shortage of priests; and that a preparatory research development program for sharing personnel in the Church be initiated soon. The conference approved these for a preliminary period of three years. The committee on issuing statements for the NCCB and USCC recommended an extensive series of specific guidelines which were provisionally adopted.

The conference accepted a proposal for a study of life and ministry of priests which would provide precise information about the nature and extent of sociological and psychological problems, and opportunities currently faced by the priesthood in the U.S. It would require two years for completion.

The committee urged the study "so that planning for change in the ministry may be based on an accurate picture of what is happening in the priesthood and not on guesswork or speculation."

AN AD HOC committee headed by Bishop Thomas A. Donnellan of Ogdensburg, N.Y., which included Coadjutor Bishop David F. Cunningham of Syracuse, N.Y., and Auxiliary Bishop Daniel E. Sheehan of Omaha, reported on the study for the possibility of organizing means for arbitration or mediation.

To organize means of arbitration or mediation of differences between dioceses, communities and organizations within the Church, a committee would screen and pass on requests for mediation and arbitration, and refer those accepted to the board set up for a specific issue in accordance with guidelines approved. Initially this would be available only to institutions, organizations and dioceses, not individuals, and only if both the parties to the dispute agreed to accept and abide by the board's decision without prejudice to the

right of recourse to the Holy See.

Appointed to the committee on arbitration: Cardinal Lawrence Shehan of Baltimore, chairman; Coadjutor Archbishop George J. Bishop of Indianapolis; Bishop Jaroslav Gabro of the Byzantine rite diocese of St. Nicholas for Ukrainians, Chicago; Bishop Joseph Green of Reno, and Bishop Donnellan. Bishop Joseph L. Bernardin, NCCB and USCC general secretary, will serve as secretary of the committee.

Regarding the proposed pastoral letter, Bishop Shannon said at a press conference it would be an effort to comment on and relate the Constitution on the Church in the Modern World to the U.S. He also said different groups have asked whether the bishops would comment on matters such as selective conscientious objection.

"The Selective Service Law as it now stands and as administered by courts and draft boards does not have a place for the Catholic selective conscientious objector," he said. The law favors pacifism. Since the Catholic Church is not one of the pacifist churches and since the Catholic Church has traditionally subscribed to the principle of a just war, the question he raised for Catholics who are not doctrinaire pacifists but say in given instances, "I can follow my conscience in a particular war," the bishop said.

Persistent questions were asked a press panel about the committee named by the Holy See on some interpretations of renewal and adaptation of Religious life. Bishop Shannon said the committee is working in an attempt to keep this in the general context, trying to keep it separate from the California situation of the Immaculate Heart of Mary Sisters.

Bishop Shannon explained that Archbishop James V. Casey of Denver, committee chairman, did not have a report at that time because the committee only recently was appointed.

When asked if he could clarify the committee's status, Archbishop Dearden replied: "It is an appointment of the Holy See, of course. They are members of the conference, of course, so obviously it entails the voice of the American bishops in a particular matter. The immediate area of concern is the matter referred to but clearly the matter itself has implications that reach beyond their particular community. . . . Their report, as I understand, is to be referred to the Holy See."

After a discussion of various phases of Catholic education, a resolution authorized the USCC president to appoint a task force to prepare guidelines for greater and continuing cooperation between the USCC Education De-



VOL. VIII, NO. 31 INDIANAPOLIS, INDIANA, MAY 3, 1968

Pope warns against arbitrary change in pursuit of renewal

VATICAN CITY—"Renewal, yes, arbitrary change, no!"

With these ringing words, Pope Paul VI began outlining his views of the "uneasiness which troubles some sectors of the Catholic world itself" in the post-conciliar period. He was speaking to more than 30,000 visitors and pilgrims in St. Peter's basilica at a general audience (April 25).

So enormous were the crowds visiting the Vatican on that day, which in Italy is a national holiday commemorating Italy's liberation by the Allies in World War II, that the Pope had to address three separate groups, the largest in St. Peter's and the two smaller ones in the San Damaso Courtyard within the Vatican and in the Hall of Benedictions over St. Peter's.

The Pope chose the occasion to discuss the state of the Church as it stands today after the Second Vatican Council. As he had on other occasions, the Pope stressed the immutability of the truths of faith and the basic laws of the Church. However, his words were perhaps

more pointed and his stand more insistent than ever.

"AFTER THE Council, the Church enjoyed and is enjoying a great and magnificent reawakening which we, first of all, are happy to recognize and encourage. But the Church has also suffered and is suffering still because there is a whirlwind of ideas, of facts which certainly are not in keeping with the good spirit (of the council) and which do not permit that vital renewal which the council had promised and which it is promising.

The Pope explained that a double effect has come into existence following the council within certain Catholic circles: "For some, the idea of change has taken the place of the idea of aggiornamento (updating), foreseen by Pope John of venerable memory, and thus attributes, against evidence and against justice, to that most faithful shepherd of the Church norms which are no longer those of innovation, but which are at times even destructive to the teaching and discipline of the Church itself."

The Pope continued by analyzing the problem of renewal saying:

"There are many things which can be corrected or modified in Catholic life, many doctrines which can be thought out more deeply, integrated and explained in more understandable terms,

many norms which can be simplified and better adapted to the needs of our times.

But two things especially cannot be placed in discussion: the truths of faith, authoritatively sanctioned by tradition and by the ecclesiastical magisterium, and the constitutional laws of the Church, together with the consequent obedience to the ministry of pastoral government which Christ established, which the wisdom of the Church has developed and extended throughout the various members of the mystical and visible body of the Church itself, to guide and to comfort the multifarious groups of the people of God.

THEREFORE," the Pope went on:

"Renewal, yes arbitrary change, no! Ever living and new history of the Church, yes, fractionating historicism towards traditional dogmatic obligation, no!

"Theological integration of the teachings of the council, yes, a theology conforming to free subjective theories, often borrowed from hostile sources, no!

"A Church open to ecumenical charity to responsible dialogue and to recognition of the Christian values possessed by separated brothers, yes, an abdication of irenicism towards the truths of faith, inclined to form



AT U.S. BISHOP'S MEETING—Archbishop Schulte, right, is shown above conversing with Archbishop Gerald T. Bergan, of Omaha, at the annual spring meeting of the U.S. hierarchy held last week in St. Louis, Mo. Coadjutor Archbishop Bishop also represented the Indianapolis See. Archbishop Bishop was named to a new committee on arbitration, headed by Cardinal Lawrence Shehan of Baltimore.

New columnist Dr. Paul Muller named for Brotherhood Award

Beginning with the issue of May 10, The Criterion will present a new column by Barbara Ward entitled "The Progress of Peoples." In her column, Miss Ward, who is an internationally known British author, economist and lecturer, will try to answer the reader's question: "What can I do to help make this present moment in history a starting point toward a better tomorrow?"

Miss Ward (Lady Robert Jackson in private life) is currently serving as Albert Schweitzer professor of international economic development at Columbia University.

Watch for Barbara Ward's new column, beginning in next week's Criterion.

INDIANAPOLIS—The National Conference of Christians and Jews has named a prominent Catholic physician as one of three recipients of the 1968 Brotherhood Awards. Dr. Paul Muller, of St. Joan of Arc parish, was honored along with Thomas Biniardi and Maurel Rothbaum in the organization's Indiana Region.

Annually these awards are given to outstanding laymen of the Catholic, Protestant and Jewish communities for their service to the community in building brotherhood. A special award will be given this year to Dr. Herman Wells, Chancellor of Indiana University for service in education.

The presentation will be made at a dinner to be held at the Indiana Roof May 14 at 7 p.m.



DR. MULLER

Dr. Muller is chief of obstetrics and gynecology of St. Vincent's Hospital and a member of the executive committee there. He is past president of the Indiana O.B.-Gyn Society, Marian College Associates, and is currently on the President's Council of Brebeuf Preparatory School.

Center, Notre Dame Club and Serra Club.

He received the "Man of the Year" award from the Notre Dame Club in 1964. Dr. Muller serves as vice-president of the board of directors of Catholic Social Services, medical director for the St. Elizabeth Home, Marian College Associates, and is currently on the President's Council of Brebeuf Preparatory School.

On the Inside

- Mrs. Robert Kennedy and Mrs. Eugene McCarthy, wives of the two Catholic candidates, express their views as Hoosiers prepare to vote in the presidential primary. Page 3
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- Gary bishop named in damage suit resulting from school playground explosion. Page 11
- U.S. Mothers Superior receive letter from Vatican office exploring "groundless" protests in behalf of IHM Sisters. Page 12

ICC slated to convene May 9-10

The second annual meeting of the Indiana Catholic Conference will be convened Thursday and Friday, May 9 and 10, at Our Lady of Fatima Retreat House, Indianapolis, according to an announcement this week. The 75-member delegate assembly will conduct departmental workshops during the afternoon of May 9, with a full assembly meeting scheduled that evening.

"This will be a busy session," according to Archbishop Schulte, general chairman of the ICC. "We have facing us some challenging programs of a social and moral nature in addition to others involving administration and position policies."

"During the past year we have worked closely with other religious and civic groups, and with associations throughout the state," he said. "The results have been gratifying and should result in an effective expression by our delegate assembly on the more important areas of concern in our Indiana society today."

The central aim of the conference will be "Social Aims of the Church." Each department will define its views on how best the Church can meet the social challenges of our day in the department's particular area of competency. These ideas will go before the Delegate Assembly for consideration and possible approval.



NEW SHRINE TO BE BLESSED—A new shrine of Our Lady of Fatima will be blessed at the Fatima Retreat House, 5353 E. 54th St., Indianapolis, on Mothers Day, May 12. An outdoor Mass will be celebrated at 1:30 p.m. by Father Kenny C. Sweeney, retreat house director, with Father James D. Moriarty, pastor of St. Lawrence parish, giving the homily. A procession and blessing of the shrine will follow the Mass. Open House will conclude the day's events. Shown above viewing the shrine is Father Sweeney, Mrs. Francis J. Cunningham, general chairman, Sister M. Giovanni, O.P., and Sister Mary Albert, O.P., members of the Fatima staff.

Urges families to help solve vocation dearth

VATICAN CITY — The Church's shortage of religious vocations can be solved by the responsibility of all in various ways, but with a common solidarity, as the recent (Second) Vatican Council has said.

Pope Paul came to his window overlooking the square for his usual Sunday noon blessing and reminded his visitors that the Church on that day was marking the annual World Day of Prayer for Vocations.

He said:

"As you know, today the need is growing, but the number of these sons and these daughters who make of their life an oblation and a sacrifice is diminishing. It is a very grave and very



"ROGER GRAHAM MEMORIAL AWARD" WINNERS—These two smiling teen-agers were honored as the outstanding Junior CYO Boy and Girl in the Archdiocese of Indianapolis at the closing Banquet of the 1968 Junior CYO Archdiocesan Convention at Secunia High School, Indianapolis. Barbara Loughmiller, Holy Family, New Albany, and Edward Terrell, Holy Family, Richmond, were selected by the CYO Deany Directors to receive the Roger Graham Memorial Awards for their outstanding participation and leadership in CYO, school, and civic activities during their high school careers. Father Donald Schneider, Archdiocesan CYO Director, left, made the presentation. (Story on Page Six)

'UNFINISHED BUSINESS'

Bishops' race statement cites need to build 'bridges of understanding'

ST. LOUIS—The U.S. bishops issued a statement on the national race crisis saying "we must build bridges of justice, compassion and understanding, and we must do so at once."

The bishops said special attention must be paid to education, job opportunity, lack of decent housing, and welfare assistance. They said certain tasks remain the "unfinished business" of the Catholic religious community.

"First among these is total eradication of any elements of discrimination in our parishes, schools, hospitals, homes for aged and similar institutions. Second, there is the Christian duty to use our resources responsibly and generously in view of urgent needs of poor," the bishops asserted.

The statement stressed that other tasks may be performed better by a united front of the religious community and pledged "our continued cooperation

with the National Council of Churches, the Synagogue Council of America and other religious groups. Effective action is demanded of us all in the midst of this crisis in American life."

THE BISHOPS directed departments, offices and bureaus of the U.S. Catholic Conference, in cooperation with other interested Catholic organizations, to set up an urban task force to coordinate all Catholic activities and to relate to those of others working for the common goal of one society based on trust, justice and love.

The bishops stressed that it is essential that similar programs be established within the Church on provincial, diocesan and local levels.

The message emphasized that perhaps the most important single task confronting the religious community is building bridges of understanding which will link Americans of every color, city dwellers and suburbanites, factory workers and farmers, civil servants and professional people.

The bishops also emphasized that there are areas of concern best handled by working with civic groups such as the National Urban Coalition and its local counterparts and with organizations having deep roots in the Negro Community and said they "strongly urge Catholics of every color and ethnic group to ally themselves with these religious and civic programs as the most convincing way of demonstrating love of neighbor which is proof of love of God."

The statement said there must be recognition of the fact that racist attitudes and consequent discrimination exist not only in the hearts of men but in the fabric of their institutions.

"We must also commit our full energies to the task of eradicating the effects of such racism on American society," the bishops said, "so all men can live with equal opportunity to fulfill the promise of their

creation in the image and likeness of God."

The statement quotes the report of the National Advisory Commission on Civil Disorders warning against moving toward two societies, "one black, one white; separate and unequal." The bishops said: "We must enter into a full dialogue on matters of substantial interest with members of minority groups who suffer from discrimination and its effects."

THE BISHOPS asked that special attention be given to the following areas:

Education: This is a basic need, yet schooling available to the poor is pitifully inadequate. "Quality education for poor tots is a moral imperative if we are to give millions the realistic chance to achieve basic human dignity." Catholic school systems must redouble efforts to meet the current social crisis which is "of magnitude and peril far transcending any which

the Church in America or the nation has previously confronted."

Job Opportunity: The bishops urged American business, the industrial community, management and labor to put every possible initiative, resource and know-how into the fight against the problem of minority unemployment. They said if private economy is unable to provide work for the unemployed of minority groups "then it becomes the duty of government to intervene."

The bishops strongly urged strict implementation, nationally and locally, of both the letter and the spirit of the recently enacted federal open housing act saying, "wherever and however possible the Catholic Church in America will work with other churches, with private groups including industry and labor, and with government to help provide housing for low income families."

The bishops stressed "need for welfare assistance which respects dignity and privacy for those who cannot secure adequate employment. The so-called man-in-the-house rule is a national scandal. It is absolutely intolerable that families are being broken up by its application."

THE BISHOPS stated it stressed that "there is no place for complacency and inertia. The hour is late and the need is critical. Let us act while there is still time for collaborative peaceful solutions."

The bishops noted that the statement, unanimously approved by the U.S. hierarchy, provides background to an action program also presented to the hierarchy at this meeting and separately discussed, which will be made public by the USCC Social Action Department as soon as possible.

How Bishops plan to implement their statement on race crisis

By JOHN R. SULLIVAN

WASHINGTON — When the bishops of the United States meeting in St. Louis this past week announced that they would move the full weight of the American Church behind the cause of the Negro—and all poor, they left many unanswered questions.

What, after all, is the Church going to do in the concrete? The reporters asked. How much money is it going to spend? What approach will its programs take toward the poor?

All good questions but, understandably, the bishops were unable to provide the ready answers to all of them.

But two days after the bishops ended their spring meeting, Bishop John J. Wright of Pittsburgh,

chairman of the Social Action Department of the U.S. Catholic Conference, released to the public the text of the report to the bishops upon which they based their initial announcements. The report was approved "in substance" by the bishops, which means that some particulars may be changed, but that its basic approach will remain unaltered.

THE REPORT indicates that the Church involvement—and the changes within the Church—will indeed be great. But the report also indicates that the Church in America does not intend to rush off half-cocked.

"In our haste to act we must resist the temptation to plunge our resources into short-term programs of doubtful long-term

value. Our actions must be based on long-range goals, and our resources must be allotted on the basis of priorities determined in the light of these goals," said the report approved by the bishops.

What then are some of the principles and goals which will guide the action? Eight are set forth at the beginning of the 19-page document.

• "The simple recognition that racism is at the heart of our racial crisis is not enough," said the report. "We must also recognize how racism works: through people and through institutions. The Church's efforts must be two-pronged: directed at both 'personal racism'—combating it in the minds and hearts of its largely white membership—and at 'institutional racism,' cleansing its institutions and organizational life of those characteristics which tend to reinforce personal racist attitudes and which make it difficult for a Christian of good will to act in a truly Christian manner."

• "The black community is often poorly organized and fragmented with the result that it is unable to present a strong, united voice on matters affecting it, and unable to wield effective political power. Economically, ghetto residents are earners and spenders, not entrepreneurs. It is white society which supplies and creates black men's needs, and it is white society which reaps the economic benefits of providing these services. Political, organizational and economic independence were important elements in the earlier rapid integration of immigrant ethnic groups into the American society. The Church must now support the black community in its efforts to achieve organizational, political and economic power so necessary to break down existing patterns of dependency and frustration."

• Black people have a right to determine their own lives, and have a "right to exert meaningful control over public decisions which affect them." Whites must help promote these rights, and "must be prepared to help Negroes, without dominating them, and to offer assistance when requested, without decreeing its form and content."

• Whites and blacks must establish meaningful dialogue on matters of substantial interest to both. The Church, with its deep involvement in urban life, "is in a unique position to develop such bonds."

• The Church has often ignored a fact of its own life—that in this country it is largely a white institution—and has ignored its mission to preach the Gospel of social justice to whites, while it has devoted some of its best men to work in the ghetto. It must not pull out of the ghetto, but must also recognize the need to educate the white persons, on whose "new will" reform of society is dependent.

• This "white apostolate" will have an effect on the ghetto because, as the Kerner Commission noted, the involvement of white merchants and other segments of society in the ghetto is great.

• All programs must be characterized by strong inter-religious cooperation.

• "There is much that we do not know about ourselves and about the Church's effect on society... and because of this the Church will make mistakes and cause misunderstandings. We must therefore maintain a high degree of flexibility both (Continued on page 3)

Bishops

(Continued from page 1) partment and the National Catholic Educational Association.

The bishops voted to hold the 1969 spring meeting in Houston, Tex., and the 1970 spring meeting in San Francisco.

The bishops approved a request from the National Newman Foundation that it be allowed to undertake fund raising campaigns in dioceses with the approval of the local bishop.

In another motion, the NCCB president was authorized to appoint a small committee to draft a statement of appreciation and encouragement for the renewal now under way in religious communities. When prepared, the statement will be issued in the name of the president of the NCCB, which, Bishop Shannon noted, would be the first invoking the mechanism approved at this session for issuing statements between meetings.

The report for the reorganization of the USCC resulted from a \$90,000 study which has taken 10 months.

Several significant changes will result from the new plan. The lines of administrative practices and of policy formation will be clearly delineated. New administrative services will be initiated, particularly in overall planning and programming.

Of greater significance, however, is the involvement of laity, priests and Religious in the activities of the Conference. Each department will be under the supervision of a committee under the chairmanship of a bishop, but comprised of laity, priests and Religious. The Administrative Board will be serviced by a National Advisory Council which will review the total function of the USCC. Provision is also made for special liaison with organizations of laity, Religious and priests.

The new plan is scheduled to go into effect on July 1, 1968. The bishops, taking up the Social Action Department program, established immediately an Urban Task Force, designed to draw together all church agencies which touch on urban and racial affairs, and made an immediate appropriation of \$25,000 to staff its home office. That office, at least initially, will be a part of the USCC Social Action Department.

In addition, they authorized Archbishop Dearden to appoint two committees. The first will secure additional, continuing funding for the Urban Task Force; the second will establish priorities among the many suggestions made in the Social Action Department's proposal for action.

That report was approved in substance—subject to changes in priorities and in method—by the bishops. In a release to the press, the report's suggestions were outlined as follows:

• Adoption of a joint statement with the Synagogue Council of America and the National Council of Churches on the present crisis in America.

• Joint action with these groups and with other religious agencies in staffing and funding such programs as Project Equality, Operation Connection, the Joint Strategy and Action Com-

mittee and the Urban Training Center for Christian Mission.

• Unified efforts of Catholic communications media to eliminate racism.

• A national policy of developing model schools in ghetto areas, by improving existing schools and by developing adult education programs in conjunction with Protestant and Jewish groups.

• Use of Catholic health facilities to serve the poor.

• Active participation in local and national Urban Coalitions.

• Endorsement of necessary legislative goals in housing, jobs, education, health and welfare.

• Support of open housing ordinances by local dioceses, as well as other steps to dissolve the ghetto.

• Use of church investments to aid the poor.

• Use of parishes, through "twinning," credit unions, co-operatives and other methods, to aid ghetto residents.

• Assistance of the Inter-religious Foundation for Community Organization, which focuses its efforts on aiding black people attain self-determination and political power.

• Coordination of all the above programs through national and local Urban Task Forces, properly staffed and funded.

For seminarians
CINCINNATI — A month-long program in the "Arts of Liturgical Leadership" will be conducted for seminarians above the high school level by the National Institute of Ritual and Drama, beginning July 1 at Grailville, national headquarters of the Grail movement, at Loveland, Ohio.

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EXCLUSIVE CRITERION INTERVIEWS

Wives of the two Catholic candidates in Indiana's presidential primary tell of their aims, ambitions and interests

By BERNICE O'CONNOR

The political scene is livelier than usual in Indiana this spring with major attention focused on the May 7 presidential preference primary. It is unprecedented to have two Catholic candidates—Senators Eugene McCarthy and Robert Kennedy—vying for their party's nomination and both have been energetically campaigning throughout the state. Mrs. McCarthy and Mrs. Kennedy also are tireless campaigners as anyone who struggles to keep up with their schedules can verify. The Criterion has also found them to be interesting and articulate Catholic women as the following interviews testify.

Mrs. McCarthy:

Mrs. Eugene McCarthy moves calmly through the uproar of a major political campaign.

Telephones ring and television cameramen juggle equipment at McCarthy for President headquarters in the Claypool Hotel, located in downtown Indianapolis. Volunteers rush Mrs. McCarthy through a schedule of teas, talks and public receptions. Network commentators and national political reporters speculate on the Minneapolis senator's chances in next Tuesday's presidential preference primary.

Yet in all the din Abigail McCarthy speaks quietly and seriously of her husband's "politics of conscience."

"People are looking for a new kind of political leadership in this country to replace cynicism and near-despair," she says. "Gene's candidacy is releasing energy and creativity among

those who were never active in politics before."

A DISTINGUISHED Catholic laywoman who is active in ecumenical circles, Mrs. McCarthy is a writer, a former college and high school teacher, and the mother of four children. Twenty-year-old daughter Ellen is a junior in Georgetown University's School of Foreign Service. Daughter Mary, a Radcliffe College sophomore, has been busy in Indiana helping with her father's campaign. Michael, 16, attends Georgetown Prep and Margaret is a seventh grader.

Thoughtful, relaxed, Mrs. McCarthy appears to be as much at ease discussing the Christian apostolate over a sandwich and coffee as she is in facing a battery of political reporters at a press conference.

Catholic women, she believes, are rediscovering that "our missions in the world means to be other Christs—not merely to give witness to a body of doctrine. We must show by our compassion and concern for the least of our brethren that we understand the heart of the Christian message."

Ecumenism and church unity are two of Abigail McCarthy's major interests. She is one of two Catholic laywomen to serve on the board of Church Women United, the women's arm of the National Council of Churches. Local members of the group honored Mrs. McCarthy at a coffee and reception in Zion Evangelical United Church of Christ just prior to our interview. Later she spoke to students and faculty members at Marian College.

The only woman to be named to the U.S. Bishops' Committee on Education for Ecumenism, she is also the editor of "First Steps in Christian Renewal," a collection of ecumenical essays.

When campaigning lets up, she hopes to complete her new book, "A Study in Variety: The Catholics in America," to be published as part of a series of the Anti-Defamation League. Articles by the senator's wife have appeared in The Sign, At-

Mrs. Kennedy:

The Catholic Church has given Negroes in this country a raw shake. Mrs. Robert Kennedy told The Criterion this week.

The Church should "make an effort to help provide decent Negro housing," Mrs. Kennedy said, in order to fulfill its commitment to Christian justice.

"Everyone should get involved" in programs to assist the less fortunate, the New York senator's wife stated. "You can't call yourself a Catholic just because you go to Mass and say your prayers."

Travels with her husband through South America and Africa have left her with a vivid recall of misery and deprivation.

There is nothing to compare with the poverty of the South American 'barriadas' or slums," she said. "In South America, the wealthy don't even make an effort to help."

CAMPAIGNING with her husband in the hectic final days before next Tuesday's primary election, Ethel Kennedy is candid and unpretentious. She readily admits that she doesn't serve on boards or committees for any civic or religious organizations of any size, shape or description.

lantic Monthly, and several anthologies.

MRS. MCCARTHY attended St. Felix grade and high schools in Wabasha, Minn. and received her A.B. degree from the College of St. Catherine in St. Paul. She is a Phi Beta Kappa and has her master's degree in English from the University of Minnesota.

A teacher for several years before her marriage, she met her future husband when both were teaching English at the Mandan, North Dakota, High School. McCarthy later joined the faculty of St. Thomas College in St. Paul, and Mrs. McCarthy taught English literature at her alma mater, the College of St. Catherine. She also taught special honors courses at St. Benedict's College and the St. Paul Diocesan Teachers' College.

Twenty years in public life, starting with McCarthy's election to the House of Representatives in 1948, have found Abigail McCarthy campaigning for her husband before hundreds of women's organizations.

"This year," she says, "Gene and I find that men and women are concerned about the same two issues—the Vietnam war, and healing the divisions that have brought about the crisis in our cities."

HER HUSBAND'S concern "is not only the fact of the war itself," Mrs. McCarthy maintains. "His concern is that the escalation of the war has made us spiritually, morally and economically unable to deal with our problems here at home."

Mrs. McCarthy has served on the board of the Interracial Conference, the Family and Child Services Board, and has represented CARE on South American inspection tours. She is active in the Religious Educators' Foundation which raises funds for scholarships for Sisters from small religious communities which do not have their own colleges.

In 1967, she received an honorary doctorate of letters from Trinity College in Washington, D.C. and a Christian Excellence Medal from Marymount College in Virginia.

Mrs. Marcus Kilch wins Siena Medal

CINCINNATI — Mrs. Marcus Kilch, past president of the National Council of Catholic Women (NCCW), has been named to receive Theta Phi Alpha's 1968 Siena Medal. The presentation will take place on June 29 during the sorority's 27th national convention here.

Mrs. Kilch of Youngstown, Ohio, served as NCCW president from 1964 to 1966 after holding many council offices at the parish, deanery, diocesan and national levels.

She is one of the few laywomen to have served as an observer at Vatican Council II. In 1967 Mrs. Kilch was named Churchwoman of the Year by Religious Heritage of America.



MRS. KENNEDY

tion—"so perhaps I shouldn't talk about involvement."

The demands of her family's public life and her own role as the mother of 10 children leave little time for "organized involvement," she finds.

Her oldest daughter, however, will work with Indian children on an Arizona reservation this summer, Mrs. Kennedy said. Other Kennedy children regularly help the senator's sister, Mrs. Eunice Shriver, in her work with the mentally retarded.

"I think young people are wonderful today," she volunteered. "We hear so much about hippies and so on but they represent only a very small percentage of our youth."

MRS. KENNEDY had just finished shaking hands with some 2000 people packed together in a stuffy hotel ballroom when she talked with The Criterion. The next night the scene probably would be the same, and only the hotel and the city would be different.

She gets back to the Kennedy home in Virginia "every three or four days" to check on her children while other family members pinch-hit in Indiana.

The former Ethel Skakel of Chicago is an experienced Kennedy campaigner, having begun by stuffing envelopes in the 1946 campaign of John F. Kennedy for election to the House of Representatives.

In the late President's 1952 senatorial campaign, she worked through the summer telephoning, ringing doorbells, showing movies and speech-making. She was similarly active in the 1958 senatorial campaign. When John F. Kennedy sought the Presidency in 1960, she traveled throughout the country speaking to women's organizations. Her campaigning experience proved useful when Robert Kennedy ran for the Senate from New York four years ago.

Mrs. Kennedy attended Sacred Heart Convent in New York and Manhattanville College, from which she was graduated in 1949. In 1962, she received an honorary degree of Doctor of Humane Letters from St. Bernard College, Cullman, Ala.

Plan wider use of NY schools

NEW YORK—Responding to the racial crisis in an uneasy metropolitan area, Archbishop Terence J. Cooke has announced plans here to attack what he calls the "sickness of racism" by expanded use of minorities of the educational facilities of the Archdiocese of New York.

One plan, he said in an interview, is to open parochial elementary schools in slum areas to more Negro pupils.

A second, made public by Archbishop Cooke on Mayor John V. Lindsay's weekly television show, is to turn the 42-acre seminary of the archdiocese, located at Dunwoodie, Yonkers, into a summer day camp for deprived children, regardless of creed or color.

Priest elected

WASHINGTON — Father Robert J. McEwen, S.J., economics department chairman at Boston College and a member of the President's Consumer Advisory Council, was elected president of Consumer Federation of America (CFA)—a newly established, national organization with headquarters here.

Race bias

(Continued from page 2) in our actions and in our thinking, and yet must be firm in our resolve to act as Christians."

THE KEYSTONE of the Church's concrete action is the creation of an "Urban Task Force." The bishops in St. Louis appropriated some \$25,000 for the Social Action Department of the USCC, the nucleus around which the task force will be built.

Their announcement also said that Task Force members would be drawn from all Church agencies and institutions which could touch on ghetto life.

Alone, the money appropriated seems small, and it is. The initial announcement seemed somewhat vague in the manner in which the Task Force would function.

The report received by the bishops—and which must be taken as a kind of charter for the Task Force's work—is far less vague.

"Two needs must be met," said the proposal:

- A vehicle for national coordination and development of the Church's work must be established.
- Some agencies and organizations now working in the field should receive additional support.

The Task Force is not envisioned as a "super-agency," according to the report, but as a means to "draw together at the proper time and in the proper place these various aspects of Church activity which affect urban life."

THE TASK FORCE, under the report's conditions, would be "adequately funded and staffed with experts in all fields of Church life which touch on urban and racial affairs."

Its job would be to "coordinate the activities of the appropriate Church agencies and organizations at the national level, and would provide research, planning, communications and field service support necessary to carry out an effective program, without wasteful overlapping and duplication of efforts."

Named by Pope

VATICAN CITY—Pope Paul VI has named Archbishop Paul Philippe, O.P., a member of the Vatican Secretariat for Non-Believers. Paris-born Archbishop Philippe is secretary of the Doctrinal Congregation.

ANGLICANS AND CATHOLICS

Report on mixed marriage talks

By JAMES C. O'NEILL

VATICAN CITY—Representatives of the Roman Catholic and Anglican Churches have issued a report here on a meeting of a joint sub-commission held April 16-18 in Windsor, England, to discuss the theology of marriage and its application to marriages between members of the two Churches.

Among the topics discussed were the indissolubility of marriage, the sacramental status of marriage, and the duty of parents for the religious education of children.

Participants from the Catholic Church were Bishop Ernest L. Unterkoefler, of Charleston, S.C.; Auxiliary Bishop Langton D. Fox of Menevia, Wales; Auxiliary Bishop Francis J. Spence, Auxiliary to the military vicar of Canada; Father Patrick F. Cremin of St. Patrick's College, Ireland.

Participants from the Anglican Church were former Archbishop Edwin Morris of Wales; Archbishop George O. Simms of Dublin; Bishop Donald H. V. Hallock of Milwaukee (Episcopal Church in the U.S.); the Rev. Gordon R. Dunstan, King's College, London University.

THE JOINT communique issued by the subcommittee read in part as follows:

"The indissolubility of marriage was discussed and explanations were invited and given of the Anglican practice of admitting to Holy Communion certain members of their Church who have been divorced in civil courts and have remarried. While it was explained that the practice in the Church of England (as distinct from other provinces of Anglican communion) is affected by statute law, it was made clear that the general principle governing Anglican practice was to refuse marriage service in church to persons thus remarried, in witness to and in safeguard of the integrity of Christian doctrine of marriage.

"Concessions of accepting second marriage and of eventually admitting those remarried to Holy Communion were dictated by pastoral concern. Roman Catholics welcome the assurance that an Anglican priest would always require of people entering marriage that they should do so with full and unconditional intention of life long and exclusive fidelity.

"IT EMERGED from discussion that although Reformation formularies in particular might suggest a divergence between Roman Catholics and Anglicans as to the sacramental status of marriage, in fact, the two Churches agree in recognizing marriage as a sign convalidated by Christ to be an instrument of His grace, as illustrated by St. Paul's use of the nuptial symbolism, in Ephesians, V, 21 sqq.

"It was felt that distinction should be drawn between:

"A. General teaching which the Church should give concerning the difficulties and therefore the undesirability of mixed marriages.

"B. Pastoral advice to Christians who are contemplating, but have not yet committed themselves to, a mixed marriage."

"C. Provision to be made when they have either determined upon, or entered into a mixed marriage.

"It is in situation C that the duty to educate children in the Roman Catholic faith is circumscribed by other duties; that of

preserving the unity of the family. It leaves open the question whether morally a Roman Catholic may voluntarily enter into a situation in which he foresees he will be so circumscribed.

"DISCUSSION also brought out that it would be valuable to both sides to have fuller information about the actual exercise of present marriage discipline in both churches.

"Considerable attention was given to problems raised by canonical requirements concerning Roman Catholic upbringing of children of mixed marriages, especially in those cases where undertakings about this are unacceptable to the non-Roman Catholic party on the grounds of conscience.

"Towards this and other further studies the commission felt stimulated and encouraged by the fact that it was able to agree in formulating three fundamental theological principles on the basis of which future progress might be made. These concern: the unity conferred by Baptism, the unity conferred by marriage, and the pastoral and disciplinary consequences of these."

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Circus is comin'!

Last week seven internationally-known American religious and civil rights leaders issued a letter warning that a new wave of "McCarthyism" is threatening the country. One of the signers was the martyred Dr. Martin Luther King, Jr. The letter had been prepared before Dr. King's assassination April 4. And the "McCarthyism" referred to concerns not a current candidate for President but the late Senator Joseph E. McCarthy and his merry hunt for Communists, hoot ows and heretics that forever will mock the 1950s in the land of the self-imprisoned and the home of the scared.

The letter warns of the renewed activities of three congressional committees which always have sought to find easy marks, preferably of foreign Communist origins, to blame for complex social upheavals inside the nation. These are the Special Senate Subcommittee on Internal Security, the House Committee on Un-American Activities, and the Senate Permanent Subcommittee on Investigations. Of these three, HUAC is the super-villain—and also the super-clown, if you have a sense of humor.

As for Dr. King, we singled out his name for mention as one of the signers of the letter purely as an act of mischievous name-dropping. We don't question the sincerity of high political friends of such tragicomic monstrosities as HUAC in mourning the way Dr. King died. But they weren't hogging the television cameras to piously dab their eyes because of the damage his death did to the causes for which he had lived. And now that the trauma has worn off, they're back at the old carnival stand peddling their tawdry gimcracks to the yokels.

HUAC has been running its incredible circus for 30 years without giving the Republic anything in return whatsoever except the notorious Internal Security Act of 1950, a law so patently unconstitutional that the Supreme Court has had to disassemble it, piece by piece.

Nonetheless, HUAC has just been granted a new appropriation of \$375,000 to keep its ludicrous tent show on the road and grabbing headlines away from serious inquiries into the basic causes of social unrest—unrest of a nature so widespread and deep that a President of the United States now claims he won't run again.

We do believe, however, that some critics of HUAC make too heavy work of their alarms. Granted, it has caused the cowardly to be silent. It has cost a few good men and women jobs and, temporarily, even their reputations. And it has focused national attention in wrong directions. But over the long haul HUAC's activities have been ones wherein rascals dealt with other rascals on a burlesque stage. Very few really first-rate citizens have suffered more than transitory pains from its three-ring engagements with redneck bigotry, vigilantism and xenophobia.

Indeed, we make so bold as to suggest that HUAC and similar boob-trap congressional committees have had an over-all good effect on the national psyche. We think back, for example, to 1947 and good ol' John Rankin of Mississippi a-standin' there finger pointed Heavenward in a Statue of Liberty pose and draped in a 527-foot petition bearing the names of 287,443—count 'em—Californians demanding an investigation of Hollywood. That hilarious posture even made an ambitious and serious young California congressman named Nixon blush beet-red behind the ears.

The net effect of HUAC and its sister Senate committees has been to parody the country's hidden hypocrisies and thereby expose them to a wholesome public scrutiny of just how far we as a nation fall short of our professed ideals. It is in that degree a purgative. True, a sum of \$375,000 or more a year is a lot to spend on a laxative. But this nation suffers a chronic constipation of the soul which seems unremediable without such patent medicines.

Life and death

An extraordinary series of public hearings is being conducted by a Senate government operations subcommittee. But because there are no political priorities or adventures at stake, and no vast expenditure of money involved, the public is hearing little or nothing about them.

They began early in March, prompted by a proposal of Senator Walter Mondale (D., Minn.) to create a national commission on health, science and society. They were to be concerned with the need for such a commission. But they have ballooned into a forum for scientists, lawyers and clergymen debating complex issues arising out of recent and startling advances in biomedical research.

An example of this broad concern is the controversy surrounding heart transplants and the moral and social implications involved. Many states have laws governing the donation of bodies or specific organs to institutions for medical research. Is there need for new legislation on transplants? One state legislature (Kansas) (Continued on page 11)

Historic merger

The truly historical events which took place last week in Dallas must have given new hope to those caught in the spirit of union and renewal but dogged by doubts and delays.

The United Methodist Church joins the Methodist Church and the Evangelical United Brethren Church in the largest Protestant merger yet. It is the culmination of six years of planning and more than a century and a half of intermittent but previously unsuccessful attempts to bring two kindred communions together.

The climactic moment came when EUB Bishop Reuben H. Mueller of Indianapolis and Methodist Bishop Lloyd C. Wicke of New York clasped hands and, in unison, pronounced the words of mutual pledge.

In a sermon to the 10,000 members assembled for the ceremony, Rev. Dr. Albert C. Outler of Dallas, a leading Methodist theologian, said, "It is a day when doors are opened that heretofore were closed, when new possibilities of reformation and renewal are at hand."

It was a day, too, that reminded Catholics of old scars of separation and dismemberment and made them long for the gentle healing of understanding and union.

Bishops and race

"Must we rebuild on the scorched earth of our ruined and gutted cities, or will we begin to rebuild now with a heightened sense of justice and compassion for the suffering?"

That was the most crucial question the bishops posed in their statement on the national race crisis—a question they seemed to be asking of themselves as well as of all U.S. Catholics. It implies starkly that if there is not action now, the inevitable will be scorched earth, blackened cities and a civil, social and human war that will tear this country to shreds.

The statement began on a confessional note and a pessimistic one. The bishops said that in 1958 they had issued another statement condemning racism in all its forms, urging Catholics and other members of the religious community to "seize the mantle of leadership from the agitator and the racists." Now, 10 years later, they were pleading for the same action, the same results. Intervening years had seen no marked difference in the fabric of American society, in Catholic sentiment, or, even in the structure of the Church itself.

The bishops said it was evident they had not done enough. The *mea culpa* extends to us all.

With shocking, but justifiable, bluntness the formal statement of the newly-formed Black Catholic Clergy Caucus assessed us:

"The Catholic Church in the United States is primarily a white racist institution, has addressed itself primarily to white society and is definitely a part of that society."

The Negro priests and brothers, some 60 in number, who prepared the statement and presented it, though tardily, to the St. Louis conference, warned that the Church "is rapidly dying in the back community—the black community no longer looks to the Catholic Church with hope."

They made nine specific recommendations that must be met if the Church has any intention of salvaging its mission among black Americans. There is no place for the "great white Father." The Church must redirect its thinking and methods; communication and witness must be through the black priest and the black lay Catholic; permanent deacons, married as well as single black men, should be ordained to aid in this work; where there are not enough black priests (the total of 160 black priests represents only about one-tenth of 1 per cent of all U.S. priests), dioceses must provide special centers of training for white priests, and permanent programs for training black lay leadership.

The bishops' statement, which quickly came under BCCC fire because of its many generalizations and few specifics, nonetheless said the first unfinished business is "the total eradication of any elements of discrimination in our parishes, schools, hospitals, homes for the aged and similar institutions." Promising to work alone and in concert with other religious groups, the bishops commissioned an Urban Task Force to coordinate all activities on a national level, a force to be duplicated on provincial, diocesan and local levels. Targeted as special areas of active concern were education, jobs, housing and welfare assistance.

Now it remains for the U.S. Catholic Conference to formulate a working program, one that means business, that makes a solid, constructive and viable contribution to the eradication of the racist disease gnawing at this nation and one the bishops will promote with a fervor and zeal matching the needs of the hour.

The leadership of the Church belongs to the bishops. They cannot longer delay in leading Catholics out of the dark alleys of discrimination and prejudice. They cannot longer allow the great body of American Catholicity to sin against—by commission or omission—Christ's commandments of love.

History, or God, will not give us another 10 years to beat our breasts.

JOHN COGLEY'S VIEW

Do Americans really support non-violence?

By JOHN COGLEY

In the days following the assassination of Dr. Martin Luther King, we all heard the virtues of his non-violent attack on social evils lauded again and again. Most of it was doubtless sincere, but some was inspired by fear of what might happen to the rest of us if Negro Americans massively rejected Dr. King's philosophy. That was one reason why many of those who were most critical of Dr. King's activities when he was alive could not find words kind enough for him after he was dead.

In the light of burning cities, the pacific approach of the King movement looked very desirable indeed. But the question remains, how deeply do we Americans really believe in non-violence?

The question became particularly pointed in the days following Dr. King's death. Television heard one prominent leader after another lauding non-violence. This was frequently followed by clips from Vietnam, with the usual incredible "body counts" and scenes of how good at the violent response we really are when we believe our national interest is at stake.

Again, we televisioners listened to the Mayor of Chicago as he told us that his police had been ordered to "shoot to kill" ghetto-arsonists and were supposed to maim and cripple looters.

Of course, it will be said, there is all the difference in the world between legally authorized violence such as that carried out by the Armed Forces and the Chicago Police Department, on the one hand, and the lawless outbursts that broke out in the nations cities following the brutal slaying of Dr. King, on the other.

Certainly the difference is crucial. Still, for all that I give it my intellectual assent, I can understand the Negro militants who claim that every significant revolution was ultimately dependent on the use of force for its success, and theirs has to be too. Their position is not weakened by the fact that within the few years black militancy has been on the increase, significant progress has been made toward insuring basic human rights for blacks. If black America had waited until the conscience of white America had been aroused, it would still be waiting. We whites, remember, had years and years to do something. During those years the slums to which we assigned our Negro citizens grew worse; the gap between black and white America widened; despair and desperation in the ghetto increased. We grew richer, more comfortable, more content with ourselves.

It would be easy to be misunderstood on this, so I should say where I stand. I am with Dr. King. I believe that in the long run the black people of America stand to gain more by non-violence than by resort to force. I also believe that in the process they might help civilize the rest of us, with our unwavering trust in bombs and bullets and mass killings.

At the same time, I am not at all sure how I would feel if my skin were black. I might look around me and decide that nothing speaks quite as eloquently to white America as force. I might turn on television and see violence glorified and praised. I might hear people say things like: "The only

thing the Communists understand is force" and conclude that perhaps that is also the only thing white Americans understand. I know that I would have to conclude that repeated appeals to conscience, to Christian teaching, and democratic doctrine did not move many, whereas a show of force has.

I don't know what I would be doing if I were black. Being white, I have the luxury of indulging in philosophical reasoning, jurisprudential considerations, political theorizing with these advantages. I probably can come up with the right answers. But it is no credit to me. Attribute such wisdom to my white skin. It's easy to be white in America. It's easy to be right when you are white.

The genius of Dr. King was that he was right, even though he was not white. How many of us whites, were we black, would share that wisdom? How many of us would turn our backs on violence? Few, I am convinced, judging by our quick turn to the violent solution for the other problems that confront us.

I conclude, therefore, that the great thing about Dr. King was that he was, in his credit, "un-American" in his rejection of violence. The way to see whether you agree or disagree is to ask yourself: What would I do were I a black man, with all the restrictions on my freedom that means? Would I do what I ask the victims of foreign tyrannies to do—revolt? Or would I take the road of non-violence, relying on convincing my oppressors, civilizing them with a realization of what it is to be a man? I wish I could honestly say the latter would be my position, were I black, but I don't think it would be. That kind of wisdom took a Martin Luther King.

OPINIONS

'Ashamed'

To the Editor:

A member of the white race, I stand ashamed and guilty before black men and women everywhere for perpetrating a society which has fostered and nurtured inequality and injustice. I deplore and detest the murder of Dr. Martin Luther King, Jr., a courageous and selfless man.

Dr. King, a Christian whose expressed purpose in life was to do the will of God, believed unmerited suffering was redemptive. I pray that from the crucifixion and death of this man may come the resurrection of true brotherhood toward which his life was dedicated.

May God give us, the white race, the wisdom to see ourselves as the racists we are: the black race the wisdom to forgive us; and the human race the strength to overcome our ungodly divisions and labor toward the fulfillment of Dr. King's dream.

Barbara Crawford
Evansville

Partisan politics

To the Editor:

In the April 12th issue of The Criterion you carried John Cogley's column entitled "Religious issue" is thing of past." In it he states that "the present ecumenical movement of eight years ago, has probably been the chief element of change" in referring to the decline in hostility toward Catholic candidates.

There is a corollary inherent in the above statement, i.e., that Catholics should be as ecumenically minded as we expect our non-Catholic neighbors to be. We should not vote for candidates because they are Catholics as the single reason. For years we have criticized non-Catholics for not voting for Catholics when we were equally

remiss by supporting Catholics just because they were Catholics.

In America it is a shame that the national poll takers' projections are based on religion, color and other partisan considerations. In doing this they seem to express the point that the ecumenical movement still has a long way to go in the political field. This is where The Criterion and other Catholic and non-Catholic publications could editorialize before the primary and fall elections. They could stress that the commandment "do unto others as we wish others to do unto us" should be applied in politics as in other ways of life. or if the voters are true Americans supporting the best possible choice, they are ignoring religion, color, etc., in their selection and are voting for the best candidate available.

Let us remove the last stigma of religious partisanship this year and in years to come by voting for the man after a conscientious appraisal disregarding religious affiliation.

Joseph P. Hilger
Columbus, Ind.

Equal rights?

To the Editor:

The clergy and Religious have finally begun to demand rights equal to those of any other member of American society. We lay people had better assist these people in their demands rather than continue in our condescending attitude toward them.

We speak of the holy dedication of the Sisters, but we treat them as slaves. They practically donate their teaching services, yet they must beg for assistance and/or donations for (Continued on page 7)



"HE'LL BE THE BEST CATECHIST IN THE MISSION IF WE CAN GET HIM SOME NEW GLASSES."

THE YARDSTICK

Labor-Civil Rights coalition is needed

By MSGR. GEORGE HIGGINS

My colleague Father John McCarthy and I were privileged to take part in the Civil Rights march which was held in Memphis, Tenn., on April 8, the day before Dr. Martin Luther King's funeral in Atlanta, Ga. Television, radio and newspaper coverage of the Memphis march was so extensive that there would be no point in trying to recreate in this brief column the atmosphere of non-violent, but grimly determined militancy that made it such a memorable event; nor would there be any point in trying to determine what it all meant for the future. Indeed, one almost despaired, at this stage of the game, of being able to say anything meaningful—let alone anything original—on any aspect of the frightening racial crisis precipitated by the maddog assassination of Dr. King on the porch of a Memphis hotel room.



Still and all, one is driven, almost in spite of himself, to look for signs of meaning and of hope, no matter how faint, wherever he can find them in the midst of the gloom that has enshrouded this country since the tragic murder of Dr. King. For my own part, I think I discerned at least one such sign during our brief visit to Memphis, namely, the beginnings of at least a new coalition between the Civil Rights movement and some of more enlightened segments of the American labor movement.

The crisis which brought Dr. King to Memphis in the first place—and tragically led to his assassination on his second visit—was, in major part, a crisis

in the field of labor relations. The sanitation workers of the city of Memphis almost all of whom are Negroes, went out on strike last February over the most fundamental of all labor issues, namely, the issue of union recognition. The sanitation workers were also concerned, of course, about wages, hours and working conditions, but, in the final analysis, it was the city's adamant and incredibly reactionary refusal to recognize their union which forced them to go out on strike.

Dr. King came to Memphis at the workers' invitation to dramatize the justice of their cause and to rally the Negro community behind them. He did so, at the cost of his life, because he was convinced that the time had come for the Civil Rights movement to turn its attention to the economic root causes of racial justice. Memphis was to have been the first step in his so-called Poor People's Campaign—a preliminary local skirmish, if you will, before he moved on to Washington to launch his highly publicized campaign at the national level.

It wasn't too surprising, of course, that Dr. King should have agreed to throw the full weight of his enormous influence and prestige behind the striking sanitation workers of Memphis. They were his people—desperately poor Negroes fighting against almost impossible odds for elementary economic justice. They needed him and, characteristically, he heeded their anguished plea for help even though he must have known that in coming back to Memphis for a second demonstration, he was putting his own life in jeopardy. His courage and sense of dedication will be forever held in highest honor.

But if it wasn't surprising that Dr. King came to the aid of

some of the poorest of his own people in Memphis, it did come as a surprise to some—and can be regarded, I think, as a tentative sign of genuine hope for the future—that organized labor, however belatedly, also rallied to the cause. "Union men," Mr. J. Edwin Stanfield reports in his excellent study of the Memphis strike, "readily acknowledge that, if it were not for the Negro ministers and the unity of the Negro community behind them, the sanitation workers 'wouldn't have the chance of a snowball in hell.' On the other hand, the union has provided the sort of know-how (and money) that seems to be necessary these days to come grips with a not-so-simple issue around which to rally liberal and minority-group forces." ("In Memphis: More Than A Garbage Strike," by J. Edwin Stanfield Southern Regional Council, 5 Forsythe Street, Atlanta 3, Ga.)

Mr. Stanfield suggests that labor's belated but effective support of what started out as a largely Negro-oriented cause seems, at first glance, anyway, to be an example of the kind of labor-Civil Rights coalition that is needed to get at the root causes of the racial crisis in the United States. I think he is right—or at least I hope he is.

Significantly enough, even such a radical social reformer as Michael Harrington seems to agree that this is not an idle or illusory hope. Unlike so many liberal reformers and so many of his associates on the more radical Left, Mr. Harrington has not despaired of the labor movement.

He writes: "The unions have indeed organized a decreasing percentage of the labor force. Yet, in terms of numbers, they are, and will remain, the largest institution in the country committed to domestic social re-

(Continued on page 11)

THE CRITERION

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'ECCLESIASTICAL SYSTEM' QUESTIONED

Celibacy controversy is called 'symptom' of a deeper problem

PARIS—The controversy over priestly celibacy is only a symptom of a more profound problem, the unsuitability of the "ecclesiastical system," according to Father Marc Oraison, French priest-psychiatrist.

Father Oraison, who has written a number of books on sex, morality and psychoanalysis, expressed his views on celibacy in two articles in *Le Monde*, Paris daily.

"At first glance," he said, "one might think that the principal cause of the uneasiness is obligatory institutional ecclesiastical celibacy." Some people, he went on, whether or not they

are priests or even believers, think that the problem would be solved if priests were authorized to marry.

He observed, however, that Protestants are experiencing similar difficulties: ministers abandoning their ministry, a decline in vocations to the ministry. And for Protestants, he pointed out, there is no institutional celibacy.

"THEREFORE," he continued, "the problem of this general unrest is much more radical than one might think at first. . . . It would be an error—or an alibi—to reduce it to the problem of the sexual life in the narrow sense. According to the expression of Father (Louis) Beirnaert (Jesuit psychoanalyst), the question of ecclesiastical celibacy is only a 'point of crystallization' of a much more profound problem: what does it mean for a man of today, in the present profoundly changing world, to be 'the man of God'?"

Whether a priest is celibate or not, Father Oraison said, "is, in a sense, secondary."

To understand the problem, Father Oraison said, it is necessary to understand the notion of "clergy."

In the early days of Christianity, he said, the persons, including the Apostles, who served the communities of believers did not regard themselves—and were not regarded—as a "sacred" group distinct and separate. "It was only beginning with the third and fourth centuries that a 'sacralized' sociological body which is investigating the incident, described it as 'a typical tactic of Breakthrough, a right wing group which has publicly harassed the four in their efforts against racism, with strong overtones of anti-Semitism.'"

"Then, there was the post-Constantinian confusion, the crumbling of the Roman Empire and the barbarian invasions. This 'sacred corps' doubled to provide the structuring and functions of political and civilizing power whose effects were, on the whole, very positive.

"Little by little, two 'categories' were distinguished: the 'laity,' who did not know how to read. This was constituted a system, called the clergy, constituting a social class of the first importance (with all the abuses, naturally, that that could involve)."

THE MAN WHO wanted to be a priest of Christ, Father Oraison continued, had no choice but to become part of this ecclesiastical system, which from the 11th century on, involved obligatory celibacy.

The priest as such was "by obligation and indistinguishably a cleric, an 'ecclesiastic.'"

The word "layman," he said, is not in opposition to the word "priest," but to the word "cleric." A layman is one who is not part of the ecclesiastical system.

It is not the priesthood of Christ nor the proclamation of

the Gospel, Father Oraison maintained, that is being called into question, but this "ecclesiastical system," which no longer has any function, because now laymen are educated and are capable of managing the world's affairs.

For more than 150 years the "system" has been organized along conservative and defensive lines, Father Oraison said, and this has made it closed in upon itself, immobile in its theological thought and in its thinking generally, and nostalgic for the past. It became more and more irrelevant to the world. "The 'clergy' as a system no longer exists, except for itself, and suddenly is tending to no longer exist."

It is not astonishing, Father Oraison went on, that a certain number of priests, taken up into the "system" in spite of themselves and wishing to be preachers of Christ, experience an uneasiness that they do not know how to overcome.

Because the "system" is being questioned, they feel themselves misunderstood, unaided and isolated. It is understandable that they seek in marriage a fulfillment that they do not find in

the "system." But this, he maintained, is not a real solution to the problem.

FATHER ORAISON then took note of two observations of modern anthropology with regard to sexuality.

"Neither from the psychological nor from the physiological point of view," he said, "is the exercise of genital sexuality obligatory for the maintenance of the health and equilibrium of a subject." The sexual impulse, he went on, is strong, but not compelling, and the celibate state, although it is not the spontaneous tendency of man, is not "against nature," in the habitual and strong sense of that term.

However, Father Oraison continued, man's ability to surmount his sexual drives depends on the attainment of a "sufficient psychic maturity" and, in order to surmount those drives, a man must "find himself at ease, satisfied, in a situation of sufficient dynamic fulfillment in the concrete existence that he leads."

The feeling of "realizing himself," and of "being recognized" by others, "the positive impression of occupying a real and fruitful place in the concrete

network of human relations" are the conditions that make possible a "normal" celibacy.

When the human being, Father Oraison added, finds himself in situations of great unrest or stress, the sexual drive tends to intensify.

The second observation that modern research has to make on the matter of sexuality, Father Oraison said, is that it is no longer to be treated or considered in terms of "pure" and "impure," according to which everything sexual is, of itself, "bad." Therefore, he said, "it is evident that one cannot argue, at the present time, in favor of an obligatory celibacy for priests by basing the argument on the notion that marriage is less 'pure.'"

THE PROBLEM, he said, is at the same time more practical and more mystical: "witness by celibacy of a 'transsexual' mode of love, which is that of the world of the Resurrection."

He noted that marriage and the priesthood are not incompatible. Married men could be priests, he said, and theirs would not be a "second-rate" priesthood; it would merely have a role and a significance that were different.

Father Oraison added that it has become "indisputably clear" that the presence of Christ in time for men who believe in Him is changing completely, and that the unrest arising from this cannot be ignored or minimized. Resolving the problem, he said, will require the efforts of all, both priests and laity.

The problem, however, will not be solved by allowing priests to marry and to continue their ministry, he maintained.

"Church authorities," he said, "if they allowed priests already engaged in the ministry to marry and continue that ministry, would in my opinion commit an error that they otherwise keep from committing. That would come down to confirming this idea that celibacy as such is unlivable and abnormal, which is clinically false. But that would especially come down to not recognizing that the problem is much more vast and to not having the courage to call into question the structures of which institutional celibacy is only one aspect."

What is required, he continued, "in order to announce Christ to the men He came to save," is passing beyond "the age-old organization of the 'sacred' type. . . . that was the 'clergy' to an organization in its very spirit, and of the missionary type."

For priests, he said, the unrest created by these changing times requires that they discover a basic mode of relating themselves again to the human situation, "for example, in professional activity."

He added: "It is more important for them to have the feeling of existing for a great number of others than for a single person. To marry because one has 'made a mess of his life' is never a solution nor a very good thing. If he finds this human insertion in the context in which he lives, his presence to others—and the experience that he will have of it—will progressively cease to be 'clerical,' that is to say, worthless, and will become simply Christian, that is to say, properly speaking, missionary."

Lay people, Father Oraison said, can help in this process of "declericalization" by avoiding making priests something sacred, by seeking to establish

with priests normal relations between equal adults, by not regarding priests' celibacy "as sort of magic conjuration of sexuality, but as a condition of life often chosen because better suited to what one wants to do."

WITH REGARD to the hierarchy, Father Oraison said that it is necessary for bishops to realize that the concept of the bishop as a great lord, imperial ruler or "paterfamilias," is no longer valid.

The "vertical" relationship, he said, of father to children, which prevailed formerly, must give way to a "horizontal" relationship around the bishop who is the servant of all.

"Priests in difficulty," he said, "should be able to speak to the bishop about their problems in the liberty of a dialogue, not as son to father, but as man to man, between people who know each other and who work together to let the world know that it has been saved by Christ."

Father Oraison concluded: "The trees must not hide the forest: it is first of all the 'system,' and not celibacy, that has to be rethought."

Extremists hang prelate in effigy

DETROIT—Archbishop John F. Dearden of Detroit, chairman of the National Conference of Catholic Bishops, was hanged in effigy in a downtown plaza by "right wing" extremists.

The paper image of the progressive churchman was one of four suspended from a portico in John F. Kennedy Square by a group calling itself "Michigan Citizens Militia."

Others hung were Richard Lohenthal, regional director of the Anti-Defamation League, B'nai B'rith; Milton F. Henry, attorney and Michigan Black Nationalist leader; and the Rev. Albert Cleage, United Church of Christ minister and militant Negro rights leader.

A spokesman for the Special Investigation Bureau of the Detroit Police Department, which is investigating the incident, described it as "a typical tactic of Breakthrough, a right wing group which has publicly harassed the four in their efforts against racism, with strong overtones of anti-Semitism."

In the early days of Christianity, he said, the persons, including the Apostles, who served the communities of believers did not regard themselves—and were not regarded—as a "sacred" group distinct and separate. "It was only beginning with the third and fourth centuries that a 'sacralized' sociological body which is investigating the incident, described it as 'a typical tactic of Breakthrough, a right wing group which has publicly harassed the four in their efforts against racism, with strong overtones of anti-Semitism.'"

QUESTION BOX

What has happened to sense of reverence in our worship?

By MSGR. R. T. BOSLER

Q. What has happened to the sense of reverence in our religious worship? I miss terribly the feeling of awe that the Latin words and the secret Canon and the once created for us. I have finally learned to appreciate the value of understanding the Mass prayers and participation by the congregation. But I still think we need to keep some mystery in the Mass.

Everybody seems bent on destroying mystery altogether. Servers are permitted to handle the sacred chalice. The guitar-accompanied hymn singing successfully reduces the religious experience of the Mass to the chumminess of a teen-age record hop. And now Masses in the home. This frantic search for novelty will utterly destroy the sacred in our worship.

A. Emotionally, I agree with you, for I grew up, as you did, in a culture in which a sense of mystery helped us to an awareness of God's presence. I am not so sure, however, that the younger generation even under-

stands what we mean by mystery.

People who never knew a world without television or without a to-mic knowledge can scarcely be expected to appreciate the feelings of awe that overwhelmed us when we first heard music and voices out of nowhere from earphones and a crystal set or first heard the news about the atomic bomb.

The mysteries of nature, the fear of the unknown made men think of God in the past. Quite naturally, therefore, they introduced elements of mystery and the unknown into worship. Strange languages, odd vestments, eerie music, prohibitions against touching certain objects of cult, these were the means they used to create the atmosphere of mystery that helped them sense the presence of God. But science and technology, especially in the second half of this century, have all but eliminated the mysteries of nature. The young, accordingly, are not apt to be helped by mystery in religious worship.

Modern man—and here we'll include even the old who are young in mind—is more apt to be aware of God when he shares with his fellowmen an unselfish desire to be of service to the weak, the poor and the needy. He finds his inspiration in

Christ's invitation: "Where two or three are gathered together in my name, there am I in the midst of them." It is through a sense of community rather than a sense of mystery that modern man feels that he can become aware of God's presence.

I think this explains what is behind the many attempts to break down into smaller groups and to seek a less formal atmosphere for the Mass.

The movement away from mystery need not be a move to eliminate reverence. There was surely reverence in the upper room at the first Mass.

Q. Picture, if you can, a bride-to-be, four to six months pregnant. Friends throw a big bridal shower. Then comes the wedding in church, complete with a bride in flowing white gown and veil, four bridesmaids or more, two flower girls, a ring-bearer, a big wedding reception.

Now I ask you, are the parents, the Church and the community condoning pre-marital sex when it is apparent to all that within a few months after this elaborate celebration the reason for the nuptials makes its premature appearance?

A. Picture, if you can, a nosy busybody probing into affairs that are none of her business. More than likely, no one knew anything about the condition of the bride at the time of the wedding but a few catty parish gossips. But granting for the sake of argument that it was generally known, why conclude that the Church and community were condoning the sin? Wouldn't it be more charitable

to conclude that the Church and community were helping the couple and their families rectify an unfortunate mistake?

Q. I would like to know if I could marry in a Catholic Church a Catholic man who was once married outside the Church to a non-Catholic by a judge. He was 17 and in the three years of marriage he lived six months with her and she left their little girl with him. His lawyer is trying to get him a divorce or an annulment.

A. If the man were baptized a Catholic and had some upbringing as a Catholic, he was subject to the law of the Catholic Church concerning the form of marriage. If, therefore, the marriage before the judge was not subsequently rectified before an authorized priest and two witnesses, then the man would be free to marry you in the Catholic Church once freed by divorce from his civil obligations. It will be necessary to have these facts investigated by the office of the bishop of your diocese which will issue a statement that the man is free to marry. So approach your pastor well before the time of marriage so that he can help you make the proper preparations.

Q. If for some reason a person does not go to Communion, when he goes to confession must he confess it the next time?

A. Why? The only time we are obliged to receive Holy Communion is the annual Easter-time Communion. If we miss this, we are obliged to confess the failure.

Great Britain to scrap old Reformation laws

By JOHN A. GREAVES

LONDON—It looks as if Britain is at long last going to stop suppressing the monasteries—officially, that is.


Legal experts sifting through centuries of forgotten laws clattering the records have found that the Suppression of Religious Houses Acts of 1535, and 1539 have never been repealed.

They are among 155 statutes weeded out from the statute books between 1239 and 1705 and now to be definitively repealed by a special act of Parliament.

Of course, the laws against the Roman Catholic Church have long ago been shelved and ignored in practice. The religious houses are back, probably more numerous than before. Some have even reoccupied the old sites they had before the Reformation.

ANOTHER notable measure singled out for repeal is the Toleration Act of 1688. This act, although in itself it did not help the Catholics, marked the end of the Protestant Reformation and the beginning of religious toleration in Britain. It allowed free-Trinitarian Nonconformists through their meetings were open to the public.

It did not relieve the existing penalties of those days against Catholics, other breakaway Protestants or Jews, but it was a historic beginning. It has been described as "Great Charter of religious freedom and the triumph of common sense."



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Parley is rated as 'outstanding'

"Our most outstanding convention ever" was the refrain from veteran CYO officials at the conclusion of last week-end's 11th annual Archdiocesan Junior CYO Convention held at Secina Memorial High School.

Nearly 600 registrants, including 310 from outside Indianapolis, participated in the sessions. And the convention was truly Archdiocesan in flavor. The new Archdiocesan Junior CYO Youth Council president is from Madison and the winners of the coveted Roger Graham Memorial Awards are from New Albany and Richmond.

Elected to head the Youth Council during the coming year was Andy Guarino, of Madison, who assumed the reins from outgoing president Mark Renie, of St. Christopher's parish, Indianapolis.

OTHER NEW officers, all inducted at the concluding convention banquet by Father Donald Schneider, include: Marilyn Stumler of Floyds Knobs, first vice president; Bill Booher, of Holy Cross parish, Indianapolis, second vice president and Terry Scheidler, of St. Andrew's parish, Indianapolis, secretary.

The convention was addressed by U.S. Sen. Birch Bayh and by national teen-age-section president, Mike McGown, of San Antonio, Tex., a freshman at the University of Notre Dame.

Winners of the Roger Graham Memorial Awards as "outstanding youth" in the Archdiocese were Barbara Loughmiller, a member of Holy Family parish, New Albany, and Edward Terrell, of Holy Family parish, Richmond. They were chosen from a field of 10 candidates representing the various deaneries in the Archdiocese.

SPECIAL GUESTS at the convention in addition to Archbishop Schulte, who celebrated the convention Mass, included: Father Harry Hoover, Secina principal who invited the convention back again to Secina next year; Father Robert Hartman, pastor of Holy Name parish, Beech Grove, and a member of the CYO advisory board; and William K. Drew, CYO advisory board president.

Retiring officers of the Youth Council, who received statuettes of St. John Bosco, patron of youth, were: Mark Renie, of St. Christopher parish, Indianapolis, president; Amy Vosmeier, of St. Andrew's parish, Richmond, first vice president; Cathy Baer of Terre Haute, second vice president; and Janet Roembke, of St. Roch's parish, Indianapolis, secretary.



WIN DEANERY BASKETBALL TITLES—These young ladies from St. John's parish, Starlight, captured both the New Albany Deanyery Junior Girls Basketball League championship and the post-season tourney. Coached by Gene Renn, above left, the Clark County girls finished regular play with an unblemished 10-0 record. They defeated Sacred Heart, Jeffersonville, in the final game of the tourney, 39 to 13, with St. Joseph Hill, Clark County, finishing third in the tourney by defeating Holy Family, New Albany, in the consolation tilt. Runner-up in the league play was St. Augustine's, Jeffersonville.

Scores

CADET KICKBALL

Games of Wednesday, April 24
 Division 1: St. Michael 27, St. Bridget 7; St. Anthony 27, St. Ann 5; St. Joseph 24, St. Malachi 20; St. Gabriel 9; St. Susanna 21, Assumption 1
 Division 2: St. Bernard 17, Holy Spirit 10; Holy Cross 2, St. Philip 10; St. Francis 21, Our Lady of Lourdes 10; Nativity 15, Little Flower 9; St. Simon, bye.
 Games of Friday, April 26
 Division 1: St. Michael 19, St. Ann 7; Holy Angels 31, St. Bridget 17; St. Joseph 24, St. Anthony 11; St. Gabriel 9; Holy Trinity 4; St. Christopher 14; St. Susanna 8; St. Malachi 76, Assumption 6
 Division 2: St. Monica 20, St. Luke 10; St. Joan of Arc 36, Mount Carmel 7; St. Andrew 34, St. Thomas 18; St. Pius X 18, Immaculate Heart 12; Christ the King 16, St. Matthew 13
 Division 3: St. Roch 17, St. James 8; Holy Name 15, St. Barnabas 2; Our Lady of Greenwood 39, St. Patrick 9; St. Mark 20, St. Catherine 10; St. Jude 28, Sacred Heart 14
 Division 4: St. Bernard 31, Holy Cross 19; Holy Spirit 29, St. Francis 10; St. Philip 20, St. Rita 0; Our Lady of Lourdes 27, St. Simon 15; Little Flower, bye; St. Lawrence 36, Nativity 19
 Games of Monday, April 29
 Division 1: St. Michael 33, St. Anthony 6; St. Joseph 14, St. Bridget 8; St. Ann 30, Holy Angels 25; St. Malachi 69, Holy Trinity 6; St. Christopher 57, Assumption 1; St. Gabriel 21, St. Susanna 12
 Division 2: St. Monica 19, Mount Carmel 12; St. Joan of Arc 17, St. Luke 15; St. Matthew 11; St. Andrew 30, St. Thomas 30, Immaculate Heart 17; Christ the King 10, St. Pius X 5
 Division 3: St. Roch 23, St. Barnabas 3; Holy Name 36, St. James 5; Sacred Heart 17; St. Patrick 16; Our Lady of Greenwood 50, St. Mark 23; St. Jude 8, St. Catherine 0-2; Immaculate Heart 0-2
 Division 4: St. Philip 8, St. Bernard 11; Holy Spirit 38, St. Rita 8; Holy Cross 25, St. Francis 10; St. Lawrence 30, Little Flower 13; St. Simon 25, Nativity 9; Our Lady of Lourdes, bye
 Division 1: St. Michael 3-0; St. Joseph 3-0; St. Christopher 3-0; St. Malachi 3-0; St. Gabriel 2-1; St. Ann 1-2; Holy Angels 1-2; St. Susanna 1-2; St. Anthony 1-2; Holy Trinity 0-3; St. Bridget 0-3; Assumption 0-3
 Division 2: St. Monica 2-0; St. Luke 2-1; St. Pius X 1-1; St. Matthew 1-1; St. Thomas 1-1; Mount Carmel 0-2; St. Luke 0-2; Immaculate Heart 0-2
 Division 3: St. Roch 2-0; Holy Name 2-0; Our Lady of Greenwood 2-0; St. Jude 2-0; Sacred Heart 1-1; St. Mark 1-1; St. Barnabas 0-2; St. Patrick 0-2; St. Catherine 0-2; St. James 0-2
 Division 4: Our Lady of Lourdes 2-0; St. Bernard 2-1; Holy Cross 2-1; Holy Spirit 2-1; Holy Spirit 2-1; St. Philip 2-1; St. Simon 1-1; St. Francis 1-2; Nativity 1-2; Little Flower 0-2; St. Rita 0-3



NEW ARCHDIOCESAN CYO LEADERS—These four CYO-ers were selected by their peers to lead the Junior CYO Archdiocesan Youth Council during the years 1968-69. Their election climaxed the Eleventh Annual Archdiocesan CYO Convention held recently at Secina High School. Left to right, the new officers are: Bill Booher, Holy Cross, Indianapolis, Second Vice-President; Marilyn Stumler, St. Mary-of-the-Knobs, First Vice-President; Andy Guarino, St. Mary-Michael, Madison, President; Terry Scheidler, St. Andrew, Indianapolis, secretary.

Cathedral Concert Band sets annual Spring musicale

Guild to meet
 INDIANAPOLIS — The St. Francis Hospital Guild will meet at 10 a.m. Tuesday, May 14, at the hospital, instead of May 7. A covered dish luncheon is planned following the meeting.

INDIANAPOLIS—The Cathedral High School Concert Band, under the direction of Brother Eugene Weisenberger, C.S.C., will present its annual Spring Concert on Saturday and Sunday, May 4 and 5, in the school auditorium at 8 p.m.

The program will open with Ernesto Caneva's "Florentine Festival Overture" followed by "Chopin Etude No. 3 Op. 6" of Chopin-Polyhar. The "Larghetto" of Handel-Sacci will be played by a seven-piece clarinet choir. The "Ave Verum Corpus" by Mozart-Buehlman and "Andalucia" by Lecuona-Hayman will precede a flute duo, "The Penny-Whistle Song" by Leroy Anderson, and the "Invasion" by A. E. McDonnell will be played by a seven-piece percussion ensemble.

Intermission selections will include "Seper Fidelis" by John Philip Sousa, "A Spiritual Festival" by Hawley Ades, "S'Cool Room Dixie" by Clement Wiedimyer, "Gaslight Gaities" by James Ployhar, "Shangri-La" by Malneck-Maxwell, "Laura" by Raskin-Herfurth and selections from "Oklahoma" by Richard Rodgers.

Nun will address parish breakfast

INDIANAPOLIS—Sister Marietta Lueken, O.S.B., math and science teacher at Our Lady of Grace Academy, Beech Grove, will be guest speaker at the Assumption parish annual Mother-Daughter Communion Breakfast on Sunday, May 5. The event will follow the 8 a.m. Mass. The breakfast will be prepared and served by the men and boys of the parish. Former parishioners and friends are invited.

William H. Lightner

For
COUNTY COMMISSIONER
 2nd DISTRICT
DEMOCRAT
 Ballot No. "1-39"

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Joan of Arc 'Archer' wins top news award

The first Publications Contest sponsored for parish Junior CYO units by the public relations committee of the CYO adult advisory board resulted in awards for six parishes among the 17 who entered the competition, according to Homer P. Huesing, contest chairman.

Awards were presented at last week-end's Archdiocesan Junior CYO Convention.

"The Archer," publication of St. Joan of Arc parish, received the C. W. (Mickey) McCarty Traveling Trophy as the best over-all newsletter. Second and

third place in this category went to "Say Essay" of St. Andrew's parish, Richmond, and "Pebble Press" of St. Roch's parish, Indianapolis.

THE HANDSOME traveling trophy was presented to the CYO by Frank E. McKinney, a member of St. Luke's parish, Indianapolis, who was recently named Ambassador to Spain.

In other categories, top award in the design and layout competition was won by: St. Joan of Arc, St. Roch's and "The Daisy Line" of Holy Family parish, New Albany.

ORIGINALITY awards to: St. Andrew's, Richmond; "News and Views" of Little Flower parish, Indianapolis; and "The Loudspeaker" of Holy Trinity parish, Indianapolis.

Best single article competition was won by: Steve Martin, of St. Andrew's parish, Richmond, who won both first and second place; and New Miller and Gary Booker, of St. Joan of Arc.

Judging the entries in the contest were members of the Indianapolis Advertising Club. Contest chairman Huesing also announced that a fall workshop for editors of CYO publications will be held, with next year's competition scheduled to begin in October or November.

CYO NOTES

Applications for the two CYO camps in Brown County have passed the 750 mark this week with no serious "trouble" of complete weeks filled yet. The first four weeks for girls at Rancho Framasa are close to 100, with about 20 spaces remaining. Sanitary improvements at Camp Christina have been completed for use this summer. All youngsters who will be eight years old by camping season are eligible. A \$10 deposit must accompany application.

Junior CYO Baseball League play begins today with 30 teams entered in three divisions. Cadet and Junior Kickball Leagues are also well underway. All coaches have been reminded by the CYO Office to reschedule postponed games as quickly as possible so that the schedule may be completed as planned.

Junior Softball League deadline for entries is Friday, May 17. Play will begin June 9. Deadline for "B" and "C" Summer Baseball is May 31.

Cadet Boys City-Wide Track Meet will be held at the CYO Stadium on Sunday, May 12, with the deadline May 8. The Cadet Girls City-Wide Track Meet will be scheduled at 1 p.m. Sunday, May 19, with a May 15 deadline.

Tell City school cops music awards

TELL CITY, Ind. — Two St. Paul School music units won first place ratings in the Indiana School Music Association contest held recently at Mt. Vernon.

The school's 71-piece band, directed by Sister Mary Joseph Simko, O.S.B., and the 71-piece chorus, directed by Sister Eileen Price, O.S.B., received high accolades from the contest judges.

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		— INDIANAPOLIS —									
Location	Down	Bdr.	Gar.	Basem.	Fam. Rm.						
3429 N. Emerson	450	3	yes	no	no						
1907 Edgewood	400	3	yes	no	no						
1217 S. Emerson	\$12,500	Cash	2	yes	yes	no					
7851 S. Emerson	450	3	yes	no	no						
926 E. Cameron	1250	3	yes	yes	yes	yes					
1238 N. Downey	800	2	yes	yes	yes	yes					
5153 W. 36th Place	450	3	yes	no	no						
3424 E. Raymond St.	700	3	yes	no	no						
6705 Edgewood Ave.	1800	3	yes	no	yes						
2917 Cameron (Golfmore)	700	3	yes	no	yes						
2863 S. Oakland (Golfmore)	450	3	no	no	no						
2515 St. Paul St.	400	3	yes	yes	no						
2217 St. Paul St.	300	3	no	no	no						
2825 S. Walcott	300	2	yes	no	no						
2738 S. Randolph	400	3	no	no	no						
3004 Villa Ave.	400	3	no	no	no						
1926 Martin St.	400	3	no	no	yes						
1805 Calhoun St.	300	2	yes	no	no						
719 E. Minnesota	\$6000	Cash	3	yes	yes	no					
1854 Orleans St.	\$4500	Cash	4	yes	yes	no					
3473 W. Kansas St.	400	2	yes	no	no						
4927 W. 34th Place	500	3	yes	no	no						
2643 Ebbie Rd. (Eastwood)	450	3	yes	no	no						
2501 Brookside Pkwy. S.	300	2	yes	yes	no						
3512 E. Southport Rd. (Southport)	900	2	yes	no	no						
1210-1212 E. Wade St. — Double	For Income — \$8500	Cash									
		CLIP OUT									
		— BEECH GROVE —									
428 Cherry	800	3	yes	no	no						
3130 E. Southern	350	2	yes	yes	no						
84 S. 11th St.	450	2	yes	yes	no						
129 S. 2nd	\$5,900	Cash	2	yes	no						
145 N. 3rd Ave.	400	3	yes	no	no						
2078 Britton Dr.	520	3	no	no	yes						
243 N. 9th Ave.	450	3	no	no	no						
210 S. 4th Ave.	\$8500	Cash	2	no	yes	no					
240 S. 3rd Ave.	400	2	yes	yes	no						
87 S. 5th Ave.	400	2	no	yes	no						
421 N. 18th Ave.	400	2	yes	yes	no						
231 S. 12th Ave.	600	4	no	yes	yes						
1842 Alton	450	3	no	no	no						
155 S. 2nd Ave.	450	3	no	no	no						
1403 Killian Dr.	800	3	yes	no	no						

Vote For Edward Warren for

MARION COUNTY TREASURER

Ballot No.
 34 H

Ed's Background and Personal Statistics

- Forty years of age and father of three sons and one daughter.
- Resides at 1322 North Bosart.
- Member of Little Flower Catholic Church.
- Was graduated from Washington High School in 1946. Was Class Valedictorian.
- Was graduated from Temple University in 1953 with Bachelor of Science Degree in Education.
- Served in U.S. Army 1946-1949.
- Employed by State of Indiana as Minimum Wage Director.
- Former Administrator in State Revenue Department.
- Former Sales Director at Tom O'Brien Co.



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 James C. Courtney, Chairman Irving E. Silver, Treasurer

Purpose for Seeking the Office of Marion County Treasurer

The challenge, the interest and the responsibility for such a high office has long been my ambition. However, if I did not believe that I could improve the management of the office with more efficiency and concern for my employer, the taxpayer, under no circumstance would I ask for, or expect, your support. I promise, if elected, to devote all my energy and time to the office that must have every day supervision and administration.

TIC TACKER

Regional aid groups to meet

By PAUL G. FOX

St. Vincent de Paul Society representatives from four states will be in Indianapolis this week-end to discuss how their organizations can best serve in today's urban poverty areas.

George H. Maley, president of the Indianapolis Particular Council, is host for the two day meeting at the Marott Hotel that will attract representatives of councils in 70 Michigan, Ohio, Kentucky and Indiana cities.

Workshop discussions Saturday will focus on the role of Catholic laymen, such as St. Vincent de Paul Society members in helping families with complex problems and in cooperating with public and private agencies in alleviating the hardship of poverty. Ways that members in affluent parishes can assist St. Vincent de Paul organizations in the inner-cities also will be discussed.

Speakers at the opening session and luncheon on Saturday will be: Ray Wargel, vice president in charge of extension for the Indianapolis Particular Council; Father Donald L. Schmidlin, director of Catholic Charities; and Robert M. Owen, executive secretary of the Indianapolis council.

Reports also will be given on outstanding projects by selected councils. Saturday's session will be preceded Friday evening by informal discussions.

HERE AND THERE—The Catholic Information Center, located at 136 W. Georgia St., Indianapolis, has announced that it will be closed Saturdays because of insufficient number of customers. . . . Mrs. Jeanne F. Ellis, a member of Holy Family parish, Richmond, has been named president-elect of the Indiana Tuberculosis Association. She is executive secretary of the Wayne County Tuberculosis Association. . . . Miss Beth Ann Krier, daughter of Mr. and Mrs. William J. Krier of Christ the King parish, Indianapolis,

has been named "outstanding Indiana University reporter" for the current school year. A junior in the IU Journalism department, she will receive the university's "Chris Savage" award and \$100. She is a graduate of Chafard High School. . . . Best wishes to Mr. and Mrs. Fred H. Beckom, members of Sacred Heart parish, Indianapolis, who are celebrating their 50th Wedding Anniversary on May 5. . . . An ex-newspaperman this week dropped this little gem about people's attitude toward newspapers: "What they ask for is free advertising, what they want to hide is news."

GUILD PLANS BAKELESS SALE—The Ave Maria Guild, which aids St. Paul Hermitage, the Archdiocesan retirement home located in Beech Grove, has announced plans for a bakeless bake sale to benefit the home. Chairman of the "bake sale" is Miss Winifred Galvin, a member of Holy Spirit parish, Indianapolis. According to a poem enclosed in the project announcement—"You'd be surprised if you counted the cost! Of materials, heat, and the time you've lost! Cooking for a sale is extra work! Yet nobody really wishes to shirk." Donations are to be mailed to: Mrs. B. S. Schuck, 1443 N. Bosart Ave., Indianapolis, Ind. 46201.

CHRISTIAN CAREERS WORKSHOP—Two Christian Careers Workshops for men have been announced by Maryknoll Seminary of Chesterfield, Missouri. Speakers from the Peace Corps, VISTA, Papal Volunteers, the teaching profession and social services will discuss their work. The first workshop for high school boys will be held from June 20 to 23, the second for college men and high school graduates from June 27 to 30. Cost of the three days is \$15. Additional information can be obtained from: Christian Careers Workshop, Maryknoll Seminary, Chesterfield, Mo. 63017. (Chesterfield is located 20 miles west of St. Louis on U.S. 40)

Opinions

(Continued from page 4)

special projects (and these can include such basics as convent maintenance).

Perhaps the Sisters would rather donate their services to more relevant social endeavors. They should at least have freedom of choice. We speak of the situation of the IHM nuns in California, but aren't we all tolerating such situations by not speaking out publicly? By expecting (and accepting without comment) their contributed services, aren't we all guilty of inhumanity to these very human persons? If we really want the Sisters and the schools, perhaps we should pay the Sisters a living wage and let them spend it as they wish. Why should they be required to make sacrifices that we would not make?

The attrition rate among diocesan clergy has increased alarmingly. Explanations for this phenomenon include lack of freedom to marry in a "couple-oriented" society and lack of professional status.

Behavioral science findings regarding 20th century man in his various roles could help in the redefinition of the priestly role. Rather than demand such a rational approach to the problem, too many of us merely feel threatened and do nothing except pray for more vocations. Some bishops try to ignore the problems rather than question Rome's hidebound traditionalism. Why aren't we championing the rights of the priests?

Lucy Riegel

Indianapolis

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week:

MRS. GLENN FATELEY, Danville, Miss. LULA ENINGER, Sellersburg, Mrs. DOROTHY HARMEYER, Batesville, MARTHA KIEFER, Holton

INDIANAPOLIS

Calendar of Events

FRIDAY, MAY 3

Nocturnal Adoration members are reminded of the customary watch.

SUNDAY, MAY 5

St. Catherine's Monthly Card Party in the parish hall, Shelby and Tabor Sts., beginning at 2 p.m.

MONDAY, MAY 6

Card Party at 1:30 p.m. in Union Federal hall, 5646 E. Washington St. Proceeds to be used for the benefit of Veteran Hospital patients.

FRIDAY, MAY 10

St. Patrick's parish festival from 5 to 8 p.m. in the parish hall, 950 Prospect. Fish dinners served from 5 to 8 p.m. Games for adults and children.

SATURDAY, MAY 11

Rummage Sale for the benefit of the Mill Hill Missionaries

from 9 a.m. to 3 p.m. in St. Ann's church basement, 2850 Holt Road.

Spaghetti dinners will be served from 5 to 8 p.m. at St. Patrick's parish festival. Other festival attractions until 12 midnight.

SOCIALS

Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Christopher School social room, at 7 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 7 p.m. Sunday: Two Card Parties at Assumption parish hall,

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Driver to speak to CHS fathers

INDIANAPOLIS — Bob Veith, the main speaker at a meeting of the Fathers Club of Cathedral High school Tuesday, May 7, at 8 a.m. This will be the last meeting of the Fathers Club for the 1967-68 school year and election of officers will be held for the coming year.

— VOTE —
Victor S. PFAU
Democrat For
Circuit Court Judge
Ballot 5-H

VICTOR S. PFAU,

"He's A Good Man . . . We Know, He's Our Brother . . ."

Signed,
Mrs. Marjorie Klemm
Mrs. Loretta Taylor
Mrs. Annette Mueller
Mrs. Joan Des Roche
Mrs. Theresa Horstman
Donald Spencer Pfaus
Francis J. Pfaus
Ralph A. Pfaus
Bernard J. Pfaus
Charles Herbert Pfaus

Probate Court Judge (1964-66); Deputy Prosecutor (1959-62); Deputy Attorney General; Vet WW II; Graduate, Sacred Heart H.S. (Kennedy); Butler University (Prumacy College); Indiana University Law School; Member, Holy Spirit Parish, K of C, Fatima Council; Married, 4 sons; Former 2nd Ward Chairman and President of East Side Democrat Club.

— PFAU FOR JUDGE COMMITTEE —

James P. Seidensticker, Chairman
John F. McCann, Jr., Vice-Chairman
Francis Feeney, Treasurer
Pd. Pol. Adv.

Confirmation schedule

Saturday, May 4—Bradford, 3 p.m.; Lanesville, 7:30 p.m.

Sunday, May 5—St. Peters, 9 a.m.; New Middleton, 1:30 p.m.; Corydon, 4 p.m.

Philanthropy

NEW YORK—The American Association of Fund-Raising Councils reported here that contributions for religious purposes accounted for 46.9 per cent of the \$14,560,000,000 in philanthropic giving in the U.S. in 1967.

Plan musical

INDIANAPOLIS—Holy Spirit Junior CYO will sponsor a Cotton Candy Musical Saturday and Sunday, May 4 and 5 in Early Hall at the school. Performances begin at 8 p.m. each night. Admission is 74c for adults and 25c for children. The public is invited.

Race body formed by seminarians, faculty members

NOTRE DAME — Some 220 seminarians and faculty members from 56 Catholic seminaries have urged the formation of the National Seminary Association for Racial Understanding (NSARU).

The recommendation came at the conclusion of a three-day National Seminary Conference conducted at Moreau Seminary on the campus of the University of Notre Dame. The seminary is operated by the Holy Cross Fathers.

NSARU, whose function will be to serve as a national pressure group of seminarians on legislators and city officials, will also be an information center for racially orientated apostolates. The group will be located at Maryknoll Seminary in Glen Ellyn, Ill.



CONCERT DIRECTOR—Renato Pacini, associate conductor of the Indianapolis Symphony, will direct the group during two Pops Concert performances at Ladywood School on Sunday, May 5, at 2:30 and 8 p.m. in the school auditorium. Proceeds of the event will benefit the school furnishing funds.

Don't overrate role of Latin, Pope cautions

VATICAN CITY—Devotees of Latin must keep in mind that use of local languages has been introduced into the Church for the sake of the salvation of souls, Pope Paul VI reminded a group of Latinists who had taken part in an annual prose and poetry competition.

The Pope granted an audience to the winners of the Certamen Vaticanum competition organized by one of the Church's staunchest supporters of Latin, Cardinal Antonio Bacci of the Roman Curia.

Pope Paul told his visitors that Latin still today has a privileged place in liturgical ceremonies. Nonetheless, pastoral reasons have dictated use of the vernacular to make active participation of the faithful in sacred rites easier, he explained.

While praising the cultural and educational value of the Latin language, the Pope said:

"It should not be forgotten that the Latin language must above all be at the service of the pastoral care of souls and not (used) for its own sake. And we say this because there are those who, being exaggerated venerators of the antique, or for a certain empty search for the beautiful, or being contrary by reason of prejudiced opinion to every change, have spoken sharp words because of the recent changes brought about. And in defense of the recognized rights of Latin in the life of the Church, it is necessary to avoid that which runs the risk of paralyzing or slowing down the pastoral renewal called for by the ecumenical council, since in this field too the supreme law is the salvation of souls."

Monsignor Goossens Says:

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Vastly changed board of trustees elected for Catholic University

ST. LOUIS—A new and vastly changed board of trustees for the Catholic University of America, Washington, D.C., was elected here and provides broader representation of the national community it serves.

Non-Catholics, Negroes, women, and members of the clergy outside the hierarchy are represented for the first time. Total membership is now limited to 30, with at least 15 being laymen.

Following the final meeting of the outgoing trustees at the Chase-Park Plaza Hotel, Cardinal Patrick O'Boyle of Washington, chancellor of the univer-

sity, announced (April 21) election of the new board, including persons nationally known in finance, government, the arts and sciences, education, the professions and industry.

AMONG NEW board members are Mayor Joseph L. Alioto of San Francisco; Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis; Alexander Pierre Tureaud, Sr., New Orleans, chief counsel for the Louisiana branch, National Association for the Advancement of Colored People (NAACP); John Walker, Washington, director, National Gallery of Art;

Benjamin T. Rome, a Washington contractor who is Jewish; Vincent C. Burke, Jr., Washington banker; Edward J. McCabe, New York publisher; Bernard J. O'Keefe, Bedford, Mass., electronics firm executive; Brother Gregory Nugent, F.S.C., president, Manhattan College; and Sister Mary Seraphine, president, Federation of Sisters of St. Joseph in the United States.

Dr. Carroll Hochwalt, St. Louis research industry leader, was reelected by acclamation as a tribute for his work as head of the university's innovation-making survey and objectives committee.

Hochwalt expressed hope that a committee headed by Cardinal John Cody of Chicago, seeking a permanent rector for the university, will make its decision within two or three months. Father John Whalen now is serving the university as temporary rector until November. Hochwalt said the new rector may be chosen from among members of the new board of trustees.

OTHER MEMBERS of the new board are: The nation's six cardinals as ex-officio members—Cardinal John Cody of Chicago; Cardinal Richard Cushing of Boston; Cardinal John Krol of Philadelphia; Cardinal James Francis McIntyre of Los Angeles; Cardinal Patrick O'Boyle of Washington, and Cardinal Lawrence Shehan of Baltimore.

Also Msgr. William W. Baum, chancellor of the Kansas City-St. Joseph, Mo., diocese, executive director of the Bishops' Committee for Ecumenical and Inter-religious Affairs from 1964 to 1967, and first priest outside the hierarchy to serve on the board; Archbishop James V. Casey of Denver; Leo A. Daly, Omaha, Neb., architect and past president of the university alumni association; Archbishop Robert J. Dwyer of Portland, Ore.; Archbishop Philip M. Hannan of New Orleans; Lawrence Hickey, Chicago securities broker.

Philip D. Lewis, Palm Beach and Miami, Fla., realtor; Andrew P. Maloney, New York banker; Archbishop Joseph Thomas McGucken, of San Francisco; Coadjutor Bishop John L. Morkovsky, of Galveston-Houston; Father Whalen, and Bishop Alexander M. Zaleski, of Lansing, Mich.



WIN BUSINESS EDUCATION TROPHY—For the second straight year Our Lady of Providence High School, Clarksville, has received the Indianapolis Archdiocesan Business Education Association trophy. Students receiving awards in their divisions are: Bookkeeping, Bernard Grube, 3rd place, and Pat Vittitow, 5th place; Shorthand II, Carol Bickel, 3rd place; Typing II, Mary Goodman, 3rd place, and Bobbie Stewart, 5th place. Other contestants were Suzanne Hess, Janet Busse, Janis Blunk, Cheryl Huffman, and Marilyn Stumler. Moderators of the Business Division at Providence are Sister Mary Maxine, S.P., and Sister Louise Ann, S.P. Shown above, from left, are: Mary Goodman, Bernard Grube, Bobbie Stewart, Carol Bickel, and Pat Vittitow.

Army bars Louisville priest from Ft. Knox

FORT KNOX, Ky.—Army officials have barred a Catholic priest from the Ft. Knox military base as a result of his anti-Vietnam war activities among the soldiers.

Father James C. Gorman, a 26-year-old teacher at the St. Thomas Sulpician seminary in Louisville, was informed he would no longer be allowed on the base in a letter from Army officials.

THE OFFICIALS said the action was taken because Father Gorman visited military personnel on the base without arranging his visits through the office of the Catholic chaplain. The Army said Father Gorman had been warned that action would be taken if he did not coordinate his visits through the chaplain's office.

"It has been the custom of all visiting clergymen to coordinate visits" with the chaplain's office, the Army statement said, and

the "archdiocese of Louisville subscribes to this policy."

Father John W. Hanrahan, Louisville archdiocesan chancellor, declined comment on Father Gorman's case. He said, however, that the archdiocese neither "approves or disapproves" of Army regulations.

FATHER GORMAN, from Philadelphia, is not a priest of the Louisville archdiocese. He is in the process of becoming a member of the Sulpician Society, and, before joining the St. Thomas faculty last August, was active in anti-war demonstrations of Father Philip F. Berrihan, S.S.J., of Baltimore.

The barred priest could not be reached for comment on the Army's action.

However, when warned in February to coordinate his visits through the chaplain's office, Father Gorman said the order was given "in an attempt to control the consciences of the soldiers."

He called the Vietnam war "morally wrong, unjust and an act of United States colonialism."

Grant to Woods

ST. MARY-OF-THE-WOODS, Ind.—St. Mary-of-the-Woods College here will receive \$9,852 for special equipment and materials under Title VI of the Higher Education Act of 1965, according to an announcement by Sister Mary Joseph, S.P., college vice president. The college will match the amount received from the government.

Named vice-president of Indiana University

BLOOMINGTON, Ind.—Dr. John W. Ryan, a Catholic who currently is chancellor of the University of Massachusetts, has been named vice-president of Indiana University.

Dr. Ryan, 37, who will take over the vice-presidency July 1, will direct the University's fas-

growing regional campuses.

President Elvis J. Stahr of Indiana University calls Dr. Ryan "one of the nation's outstanding young academic leaders and it is with pride that we welcome him to our administrative staff."

"Under Dr. Ryan's aggressive leadership, the regional campuses are expected to move rapidly toward completing the foundations of autonomous status within the University system," Dr. Stahr said.

DR. RYAN is a native of Chicago, and was graduated from Loyola High School, Mankato, Minn. In 1951 he was awarded the A.B. degree in political science from the University of Utah and received the A.M. degree in 1954 and the Ph.D. degree in 1958, both in government, from Indiana University.

Since 1965 he has been chancellor of the University of Massachusetts. In this post he has been chief academic and administrative officer of the principal urban campus of that state university. He was vice-president for academic affairs of Arizona State University 1963-65. In 1962-63 he was executive assistant to the president of the University of Massachusetts. From 1958-62 Dr. Ryan served as an assistant and professor and associate director of the Bureau of Government at the University of Wisconsin.

Changes name

ST. LOUIS, Mo.—The Catholic Homiletic Society has changed its name to the Christian Preaching Conference in an effort to reflect the broadening of its membership to include Protestant clergy and lay participation.

Pontiff invited to Canada parley

OTTAWA—Pope Paul VI may visit Canada next month to attend the National Conference on Poverty sponsored by Christian Churches in Canada.

Bishop Alexander Carter, president of the Canadian Catholic Conference told a news conference here (April 25) that "feelers have been sent out" to have the Pope come to Montreal for the May 26-29 meeting.

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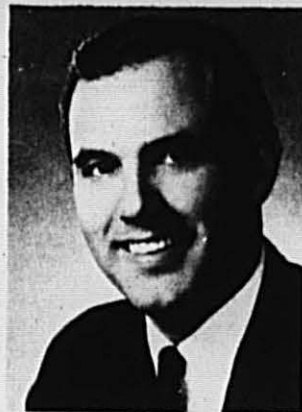
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Home Masses permitted

CINCINNATI—Permission for weekday Masses in homes and in small groups was granted by Archbishop Karl J. Alter "in the effort to foster liturgical and Christian renewal" in the Cincinnati archdiocese.

In a decree on the subject, the archbishop said the permission is a result of "many requests" and of a recommendation by the Archdiocesan Liturgical Commission. He said it is granted as an experiment and under certain conditions spelled out in the decree.

Occasions listed in the decree include in the home of an ill parishioner, but not more than twice a year; in nursing and rest homes once a week; at the meeting of a group studying the liturgy or Christian renewal, no more than once a year; and for other groups on the occasion of "pastoral visitation," but not more than once a year.



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Choose a successful man to lead the Republican party to victory in the fall in Indiana's new Ninth district. Vote for Robert D. Garton on May 7 for the GOP nomination for U.S. Representative. Robert Garton won the Toastmasters International speech contest in 1962. Earlier this year a distinguished panel of judges named him one of Indiana's five outstanding young men.

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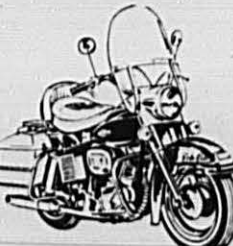
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Girls' retreat

INDIANAPOLIS—A retreat for high school senior girls will be held at Fatima Retreat House, 5353 E. 56th St., the week-end of May 10 to May 12. The spiritual exercises will be conducted by Fathers Kenny Sweeney, Gerald Gelfinger, Joseph McGinley, Lawrence Moran and Joseph Kos. For additional information and reservations call 546-7900.

Indianapolis CAC will play host to national parley

INDIANAPOLIS — The week-end of May 17, 18, and 19, 1968, the Catholic Alumni Club of Indianapolis will sponsor a National CAC event for the 54 affiliated clubs throughout the United States and Canada. CAC's "Indianapolis Speedway Spectacular" week-end will center around the opening of the 500-Mile Race qualifications. Convention headquarters will be the Holiday Inn East.

Registration on Friday, May 17, will begin at 9 p.m., followed by a get-acquainted party. Chartered buses will transport the group to the Indianapolis Motor Speedway on Saturday. A Turbine Twirl Dance will top off the post-qualification festivities Saturday evening at 9 p.m. at the Latvian Community Center (1008 W. 64th).

For reservations or further information, contact Gerry Spahn, 700 Turtle Creek, South Drive, 46227, 787-5064 or 255-6594.

Hospital players to stage comedy

INDIANAPOLIS—The St. Vincent's Players will present "The Curious Savage," a three-act comedy by John Patrick, in St. Vincent's School of Nursing Auditorium on May 3, 4 and 5.

The public is invited and tickets will be obtained by calling the Public Relations Office at St. Vincent's Hospital, 926-3301, extension 232, or tickets may be purchased at the door. Admission price is \$1.00. Curtain time for the Friday and Saturday performances is 8 p.m., and on Sunday night the play will begin at 7 p.m.

Nuns will be admitted free at all performances.

Guild schedules luncheon, election

INDIANAPOLIS—The St. Augustine Guild for the Little Sisters of the Poor will hold their Spring Luncheon Wednesday, May 8, at 12:30 p.m. at the home of Mrs. John J. Heidt, 9015 Pickwick Drive.

Following the buffet, a business meeting will be held during which officers for the coming year will be elected.

Committee members besides Mrs. Heidt, retiring president, are: Mrs. Charles Galbreath, Mrs. John Ropac and Mrs. Karl Johnson.

Fred H. Beckoms to note jubilee

INDIANAPOLIS — Mr. and Mrs. Fred H. Beckom, members of Sacred Heart parish, will observe their golden wedding anniversary on Sunday, May 5. A Mass of Thanksgiving will be offered at 10:30 a.m., May 5, at Sacred Heart Church.

A reception for friends and relatives will be held in Holy Name school hall from 2 to 4 p.m. No invitations have been issued, and it is requested that gifts be omitted.

The Beckoms are the parents of John Beckom of Beech Grove and Robert Beckom of Indianapolis.

Two parishes planning dance

Two neighboring parishes, St. Malachy's, Brownsburg, and St. Mary's, Danville, have pooled their talents to present a spring dance on Saturday, May 4, in the Westside K of C hall, 220 N. Country Club Road, Indianapolis. "Racing With the Moon," based on the 500 mile race, is the dance theme.

The Pastels will play for dancing from 9 p.m. to 1 a.m. Admission is \$3 per couple. For ticket information call Donald Cassidy, 852-5523, or Harry Johnston, 852-4715. The public is invited.

Set annual dance

INDIANAPOLIS—The "Little 500 Dance" sponsored annually by Nativity parish, will be held Saturday, May 18, at the East Side K of C hall. The Versatiles will play for dancing from 9 p.m. to 12 midnight. For reservations call, 862-4979 or 862-4502. Admission is \$3 per couple.



SCIENCE FAIR WINNERS—Ritter High School student Mary Jeanne Hawkins, second from left above, was one of three winners of \$25 savings bonds as a result of the recent 16th annual Central Indiana Science Fair. The daughter of Mr. and Mrs. Lawrence K. Hawkins of St. Michael's parish, Indianapolis, Mary Jeanne received her award from the Indiana Heart Association. Shown above making the presentation is Dr. Karl L. Kaufman, dean of the Butler University college of pharmacy, treasurer of the Marion County Heart Association. Other students who received similar awards are William W. Johnson, left, of Greenfield, and Jeanne Sexton, of Shelbyville.

St. Roch parish schedules dance

INDIANAPOLIS — "Carnival Capers" is the theme chosen by the ladies of St. Roch's parish for their annual spring dance to be held Saturday, May 18, in the parish hall, 3600 S. Meridian. George Nicoloff and his orchestra will play from 9 p.m. to midnight.

Chairmen for the event are Mrs. Richard Bauman, Mrs. William Comley, Mrs. Norman Kuehr and Mrs. Donald LaRoche.

Election slated

INDIANAPOLIS—St. Vincent's School of Nursing Alumnae Association will meet to elect new officers on Wednesday, May 8, in the meeting room of Sam's Subway. The meeting will begin at 8 p.m.



PLAN MOORESVILLE CARD PARTY—The social committee of St. Thomas More parish, Mooresville, will sponsor a Card Party at 8 p.m. Saturday, May 4, in the parish hall there. Door prizes and refreshments will be available. Mrs. Louis Schubert, above left, is chairman. Others, from left, are: Mrs. Ross Kidwell, Mrs. Alvin Even, Mrs. Thomas Goldman, co-chairman, and Mrs. William F. Brown. Not present for the photo was Mrs. Richard Walden.

Horror film set in Marian series annual festival

INDIANAPOLIS — The Doyle Hall film series of Marian College will present "Suddenly Last Summer" May 8 in the college auditorium at 3200 Cold Spring Road.

Starring Elizabeth Taylor and Katherine Hepburn, the film was described in Time Magazine as "an adult horror picture."

The show begins at 8 p.m. and tickets are 50 cents.

INDIANAPOLIS — Food, fun and frolic will be served up festival style at the annual event sponsored by St. Patrick's parish on Friday and Saturday, May 10 and May 11, in the parish hall at 950 Prospect St. Festival hours on Friday are from 5 to 11 p.m. and from 12 noon to 12 midnight on Saturday. Fish dinners will be the menu feature on Friday and spaghetti dinners will be served on Saturday.

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Pd. Pol. Adv.

Rev. William Bastnagel marks Golden Jubilee

EVANSVILLE — Father William Bastnagel, a former pastor at St. Agnes and St. Boniface parishes in Evansville and St. Mary-of-the-Rocks parish in Franklin County, quietly observed his golden anniversary in the priesthood on April 24.

At Father Bastnagel's request there was no public celebration of the event. The 76-year old Posey county native has been retired since 1963 and currently lives in an apartment project near his also retired brother, Msgr. Clement Bastnagel, in Holy Spirit parish, Evansville.

Father Bastnagel told The Criterion that he was enjoying life to the fullest in his retirement years and was in fair health. He believes that he made the right decision by retiring in 1963 because "if a man can't do his job to the fullest, he should step aside."

Ordained at St. Meinrad in 1918, Father Bastnagel spent the next 11 years as an assistant pastor at St. Mary's parish, Evansville. His first assignment as pastor came in 1929 when he was appointed administrator of St. Mary-of-the-Rocks parish in Franklin County, where he served

Woods will fete retiring president; new post waits

ST. MARY-OF-THE-WOODS, Ind.—Sister Marie Perpetua, S.P., who ends her term of office at president of St. Mary-of-the-Woods College this year, will be honored at a reception and banquet on Friday, May 3, at 6:30 p.m. in the college dining room. President since 1960, Sister Marie Perpetua has been named to the faculty of The Immaculate College of Washington, D.C., effective July 1.

At the dinner alumnae, faculty, students and friends will pay tribute to the outgoing president for her years of dedication and devotion to the college. Among those participating will be the college board of directors, the board of lay trustees, and the executive board of the Alumnae Association. Members of the college administration, faculty, staff and student body also will attend the dinner, along with several relatives.

After dinner speakers include William A. Brennan, of Indianapolis, chairman of the board of lay trustees; Mrs. Marie Corcoran of Chicago, president of the Alumnae Association; Father William Stineman, of the college faculty, and Miss Theresa Kristovich of Washington, D.C., president of the Student Government Association.

105 will receive degrees at Woods

ST. MARY-OF-THE-WOODS, Ind.—One hundred and five seniors will receive degrees May 19 at the 127th annual commencement exercises at St. Mary-of-the-Woods College from Archbishop Schulte.

Miss Ann Brosnan, international economist and member of the executive board of the college's Alumnae Association, will give the commencement address.

Father Dominic Cronin, of Chicago, will give the Baccalaureate address at the Sunday morning Solemn Mass.

Providence nun dies in Evansville

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Madeline Therese McCann, S.P., were held at the motherhouse of the Sisters of Providence here Tuesday, April 23. She died (April 20) at Corpus Christi Convent, Evansville, of an apparent heart attack.

A native of Joliet, Ill., Sister Madeline Therese entered the convent in 1921. She taught at St. Catherine's School, Indianapolis, and other schools in Chicago and the East.

One brother, Arthur McCann, of Tucson, Ariz., survives.

Pope Paul greets Canadian group

VATICAN CITY—Members of the College for National Defense of Canada were received in audience by Pope Paul VI (April 29).

Pope Paul welcomed his visitors in French and said: "We hope that your European tour permits each of you not only to understand better the cultural and human riches of the 'Old Continent,' but also convinces you, if necessary, that all the great problems of the present have assumed a universal, worldwide dimension."

"We are, moreover, certain," the Pope said, "that you will do all within the limits of your responsibility to provide these great world problems with a solution and a response which correspond to the fundamental rights of all men in regard to justice and charity, to liberty and truth."

Priests solicit for strike fund

CORRIENTES, Argentina—Six priests of the diocese of Corrientes have appealed for contributions to help 120 striking workers here.

The workers are striking in support of two labor union leaders fired by a local concern. "This is a country where usually the big fish can legally swallow the little ones, when these try to fight back against unjust conditions," the priests said.

They disclaimed any "political motivations" and said they are only following dictates of the Gospel.



NEW DCCW OFFICERS—Mrs. Joseph G. Kiesler, above left, of St. Michael's parish, Bradford, was recently installed as president of the New Albany Deanery Council of Catholic Women. Other officers include, from left: Mrs. Edward Silliman, of Our Lady of Perpetual Help parish, New Albany treasurer; Mrs. Ben Price, of St. Mary's parish, New Albany, secretary; and Mrs. Thomas Beirmohr, of Sacred Heart parish, Jeffersonville, vice-president. Mrs. Silliman is the outgoing president of the organization.



STUDENT UNION LEADERS—Elected to executive posts in the College Student Union at St. Meinrad Seminary recently were, left to right: William Cunningham of St. Simon's parish, Indianapolis, secretary; Paul Rhodes of St. Mary's, Lanesville, vice-president; and Gary Wagner of St. Bernadette's, Indianapolis, treasurer. Along with the new president, James Belustak, of Hammond, they take office on Commencement Day, May 16.

St. Meinrad slates May pilgrimages

ST. MEINRAD, Ind.—The 1968 May pilgrimages to the Shrine of Our Lady of Monte Cassino will begin at 2 p.m. (CDT), Sunday, May 5, according to Father Marion Walsh, O.S.B., director of the shrine. The Shrine is located one mile northeast of St. Meinrad Archabbey, on highway U.S. 460 (Indiana 62). Pilgrimages are held each Sunday in May.

Father Paschal Boland, O.S.B., general manager of the Abbey Press, will open the pilgrimages with a sermon on "Pilgrimages for Peace."

On Sunday, May 12, the sermon will be entitled "Mary, the Mother of Mothers" and will be delivered by Father Lambert Reilly, O.S.B., instructor of clerics and senior Brothers at St. Meinrad.

FATHER SIMEON Daly, O.S.B., Archabbey librarian, will preach on "Mary and a Spirit of Prayer" on Sunday, May 19. The final sermon of the May pilgrimages will be delivered by Father Conrad Louis, O.S.B., president-rector of the St. Meinrad School of Theology. He will discuss "The Faith of Mary."

Mass is celebrated in the Monte Cassino Chapel at 7 a.m. each Saturday throughout the year. During the month of May, the Mass will also be celebrated on Tuesdays and Thursdays at 7 a.m.

The monks of St. Meinrad Archabbey cordially invite the general public to attend the pilgrimages.

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BROOKVILLE
† WILLIAM COOPER, 57, St. Michael's, April 26. Husband of Marie; father of Ronald Cooper of Brookville; James Cooper of Cincinnati, O.; brother of John Cooper of Harrison, O., and Ray Cooper of Brookville.
† MINNIE WEIKEL, 71, St. Benedict's, April 19. Mother of Mrs. Mary Latsulere of Benton Harbor, Mich.
† ROBERT GODWIN, 73, St. Mary's, April 20. Husband of Julia; father of Robert and William Godwin, both of Evansville; and Dr. Donald Godwin of Danville, Ill.; brother of Edward Godwin of Tracy, Calif. and Mrs. Nellie Brownley of Princeton, Ind.
† MARGARET ANN GOAD, 42, St. Benedict's, April 21. Mother of Thomas Goad and Mrs. John Marshall, both of Evansville; daughter of Mrs. Marguerite Goad. A brother and a sister also survive.
† KENNETH SCHWARTZ, Jr., 2, St. Mary's, April 23. Son of Kenneth D. Schwartz, Sr.
† CARL A. NADE, 88, St. Joseph's, April 24. Father of Albert Naeg, brother of Mrs. Loretta Grier and Miss Norene Naeg, both of Yucaipa, Calif.

State D-I units raised \$39,000 in charity drive

RICHMOND, Ind.—Charity collections last year from the state's 48 circles of the Daughters of Isabella raised nearly \$39,000 for the support of St. Elizabeth's Home in Indianapolis, delegates to the 40th annual convention were told here last week-end.

One of the highlights of the convention was the presentation of \$11,000 for the St. Elizabeth's expansion fund to Father Donald Schmidlin, director of Catholic Charities for the Archdiocese. Father Schmidlin was one of the convention speakers.

More than 250 members of the D of I attended the convention, held in the Leland Motor Inn. Hostess circles included units from Connersville, Brookville, Aurora, Lawrenceburg and Richmond.

State regent of the D of I is Mrs. Frank Kehoe, of Shelbyville.

Reports denied

Pope resigning

VATICAN CITY—Reports that Pope Paul VI was considering resigning his office were called completely and absolutely without foundation by officials of the Vatican press office.

The Pope's health is not in danger, according to his doctors, although it was said they would be happier if he did not insist on keeping up with the demanding rounds of audiences and public Masses.

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ESSAY WINNER — Denise Helen Knecht, eighth grader at St. Michael's School, Brookville, has been named first place state winner in the American History Month essay contest sponsored by the Daughters of the American Revolution. She is the daughter of Mr. and Mrs. Robert Knecht.

both of Washington; sister of Mrs. Julie Biskie, Mrs. Lena Frye, Julius, and Robert Mousin, all of Vincennes, and Mrs. Agnes Stempel of Bruceville.

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Social planned
NEW MARION, Ind.—A Tupperware party will be held in St. Magdalene's parish hall at 2 p.m. Sunday, May 19. The party is open to the public, and light refreshments will be served.

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VIEWING WITH ARNOLD

Planet of the Apes' is a space fable

By JAMES W. ARNOLD

"Planet of the Apes" is really two films: a sensational space adventure that is at least occasionally entertaining, and a pretentious fable about the nature of man that has all the profundity of a saucer of soup.

This is the film version of Pierre Boulle's short novel about space travellers who land on a planet where humans and apes have changed places, i.e., evolution has given the monkeys the brains and left humans to munch bananas in the jungles and zoos. The surviving earthman (Charlton Heston) has the staggering task of proving he is an intelligent creature from outer space and then escaping ape-scientists who want to use him for research.

The book by Boulle (author of



"Bridge on the River Kwai") was a truly brilliant adult work, a kind of satiric essay with a minimum of melodrama that savagely attacked man's egotism by suggesting that his civilization and mores are so unintelligent that they could be taken over by apes merely by their powers of mimicry and imitation.

Boulle's work was not so much anti-human as in the great tradition of social criticism, contending, in an elaborate image, that we are making monkeys of ourselves. Obviously, seeing human institutions and prejudices in simian form allows for easy satire. The chief target is science, which is ridden with pettiness, stupidity and dogma. By putting men in the place of apes, Boulle also makes horrifying points about animal research that would make an anti-vivisectionist out of DeSade.

The movie hardly gets to this level at all. The adaptation by Michael Wilson and Rod Ser-

ling keeps a bit of the satire on human pride (as when various apes boast of the achievements and uniqueness of simian culture), although far too much comes off as mere low-comedy punning: "Human see, human do." "He was a gorilla to remember." "I never met an ape I didn't like."

Just the sight of humans caged, leashed, teased, or put on display, mummified, in a museum, is terrifying, in a horror film sort of way, but the kink-up is never made meaningful with our own culture. It seems like "gee-whiz" stuff taken, with just slight alterations, from an old Tarzan movie.

A revealing example is the fate of Heston's closest companion which negates his intelligence. In the book, he becomes an animal willingly as the easiest means of adapting to his environment, a less physical but more philosophical horror.

From a scientific to a religious hypocrite.

The change could be seen as a courageous attempt by the screenwriters to broaden the scope of Boulle's satire. The opposite is true. The book's wide-ranging moral-social criticism is reduced in the film to chiefly one bitter note: man's penchant for violence. Boulle's shock ending, designed to demonstrate the complete failure of modern civilization, is changed to a terribly contrived ending (predictable to any veteran "Twilight Zone" fan) that demonstrates exactly the reverse: the destruction of a great civilization by foolish violence. We have simply another anti-war picture.

The film's monkey humor is mostly dead-end, i.e., it does

not so much spoof human behavior as draw laughs from the fact that apes are playing human roles. (One marvelous exception is the revelry after the hunt, where the apes pose merrily beside the carcasses of their human kill). Notable for its absence from the film: Boulle's scathing description of the ape stock-market; apparently Hollywood would rather take on the Church than Wall Street, where most of its money comes from.

With its intellectual bite rendered all but toothless, "Planet"

must rest on its costume gimmick (actors dressed literally— for a change—as apes), its shocks (at one point the hero is about to be gelded, an idea that did not occur to Boulle) and its action (the last 30 minutes has little).

Director Franklin Schaffner ("The War Lord") is at his best with the exciting hunt scene and an expertly staged chase, and cameraman Leon Shamroy provides some effective impressionistic shots of the rocket crash and of the astronauts' trek across the planetary wasteland (actually parts of Utah and Arizona).

'Apparition' site barred to cars

SEVILLA, Spain—Rural police have closed all roads to La Alcaparroza farm at Palmar de Troya, about 30 miles from here, to stop curious throngs attracted by unconfirmed reports that four children had seen "apparitions" of the Blessed Virgin there.

The farm raises bulls for bull-fights. Meanwhile Church authorities, who at first showed strong reservations, are considering an investigation of the reports from the children. Some adults have claimed that they also saw the apparitions in an open field.

The local parish priest, Father Jose Maria Suarez Moreno, said he thought these were "hallucinations."

Life and death

(Continued from page 4)

thought so, and recently passed a detailed law drawn in consultation with leading physicians, lawyers and churchmen.

However many other state legislatures are prompted to do likewise, the consensus is that such drastic procedures add a new dimension to medicine that removes decision from the sole jurisdiction of the surgeon or physician. The overwhelming majority of doctors agree. They do not want to carry the full burden of such awesome matters.

Each year science gains more power over life and death. Knowledge is outstripping our ability to accept and digest advances and adapt them to a framework of standards. This is brutally evident with the development of the kidney dialysis machine. It costs \$15,000 a year to keep a patient alive by periodic treatment on the machine. Institutions which install the costly equipment literally decide who lives and who dies.

Another grim choice, and one which has to be made with increasing frequency, is whether or not to prolong by extraordinary measures the life of a human being who must forever live as a vegetable. And how hard and long must a doctor work, in conscience but against all dictates of compassion and common sense, to preserve the life of someone to whom every moment of life is excruciating agony?

If we cannot reconcile ourselves, individually or as a society, to facing such issues, pity those generations to come who must wrestle with decisions which we can glimpse in the primary stages of some of the research being carried on in genetic engineering.

One thing is sure. A nation or a people must not leave such decisions to any one body of men or to a commission or to any government agency. The broad-ranging discussion going on in the Senate subcommittee hearings this spring shows we at least have the good sense to realize that much.

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8:00 a.m.—Christophers	(14)
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12:30 p.m.—This is the Answer	(14)
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9:30 a.m.—Look Up and Live	(25)
10:00 a.m.—Camera Three	(25)
10:30 a.m.—Sacred Heart	(25)
11:00 a.m.—Shut In Mass	(7)
12:00 noon—Moral View	(7)
12:30 p.m.—Catholic Hour	(14)
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8:30 a.m.—Sacred Heart	(8)
9:00 a.m.—Challenge	(6)
9:00 a.m.—Lamp Unto My Feet	(8)
9:30 a.m.—Look Up and Live	(8)
11:30 a.m.—Focus on Faith	(6)
11:30 a.m.—Cross Exam	(13)
12:15 a.m.—Insight	(6)
12:00 noon—Directions '68	(6)
12:30 p.m.—Cross Exam	(13)
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9:30 p.m.—Georgetown University Forum	WIKY
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7:15 a.m.—Hour of St. Francis	WFMJ
NEW ALBANY AREA	
Sunday Television	WAVE
11:30 a.m.—Christophers	WAVE
4:30 p.m.—Catholic Hour	WAVE
4:30 p.m.—Lamp Unto My Feet	WHA3
SUNDAY RADIO	
6:15 a.m.—Hour of St. Francis	WKOL
7:45 a.m.—Sacred Heart	WKOL
8:15 a.m.—Sacred Heart Hour	WHA3
9:15 a.m.—Your Catholic Visitor	WHA3
6:45 p.m.—Sacred Heart Hour	WAKY
7:30 p.m.—Catholic Hour	WAVE
MADISON THRU SATURDAY	
6:45 p.m.—Rosary Hour	WLRP
TUESDAY	
7:40 p.m.—Hour of St. Francis	WHA3
NORTH VERNON AREA	
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11:30 a.m.—Religious News	WOCH
RICHMOND AREA	
Saturday Radio	WKBV
6:15 a.m.—Hour of St. Francis	WKBV
7:30 a.m.—Sacred Heart	WKBV
7:30 p.m.—The Christophers Program	WKBV
10:30 p.m.—Ave Maria Hour	WGLM
SALEM AREA	
Sunday Radio	WLSA
9:30 a.m.—Hour of St. Francis	WLSA
SHELBYVILLE AREA	
Sunday Radio	WSVI
12:15 p.m.—Hour of St. Francis	WSVI
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6:00 p.m.—The Rosary	WTCJ
SUNDAY RADIO	
11:00 a.m.—Sacred Heart	WITZ
7:00 a.m.—Hour of the Crucified	WITZ
7:15 a.m.—The Christophers	WITZ
7:15 a.m.—The Christophers	WITZ
9:00 a.m.—Church World News	WITZ
9:15 a.m.—Hour of St. Francis	WITZ
9:30 a.m.—Ave Maria Hour	WITZ
TERRE HAUTE AREA	
Sunday Television	(10)
8:00 a.m.—Herald of Truth	(10)
8:30 a.m.—Faith for Today	(10)
10:00 a.m.—Lamp Unto My Feet	(10)
10:30 a.m.—Look Up and Live	(10)
11:00 a.m.—Camera Three	(10)
11:30 a.m.—This is the Life	(10)
12:00 Noon—Faith for the 20th Century	(10)
SUNDAY RADIO	
9:45 a.m.—Religion	WTHI
MONDAY-FRIDAY RADIO	
1:45 p.m.—Sacred Heart	WTHI

Higgins

(Continued from page 4)

form. Secondly, and much more positively, the Seventies could see a vast growth in collective bargaining among groups which previously have resisted unionization. So perhaps there will be a new labor movement.

"At that point, the revived unions could have a deep community of interest with the poor generally and with Negroes, since the work of destroying the ghettoes and building a decent America would provide full employment for a generation at least. The old-fashioned economic drives and reawakened conscience of the middle class might converge. The reinvigorated labor movement which could result would be a crucial element of a new political majority in America." (Toward a Democratic Left: A Radical Program for a New Majority, Macmillan Co., New York, \$6.95)

I hope and pray that Mr. Harrington's cautious optimism about the possibility of forging an effective coalition of the American labor movement with the poor generally and with Negroes will prove to be well founded.

If it does, the garbage strike in Memphis will have been a major turning point in American social history, and Dr. King, God rest his noble soul, will not have died in vain.

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"HOW TO DESTROY OLD MEDICINES"



by BERNARD KEENE, JR.,
Pharmacist

I've talked before about the need to throw out old medications that clutter up your bathroom cabinet. Very often they will have deteriorated or spoiled.

But perhaps you've wondered: "How do I get rid of them? Throw them in the garbage?"

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pets finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

So do, please, be careful. And if I can be of any help to you in determining whether an old prescription is worth saving, stop in and ask me, won't you?

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Gary bishop sued for blast damages at parish school

CROWN POINT, Ind.—Three Gary teen-agers are suing Bishop Andrew Grutka of Gary and others for \$1.2 million damages as the aftermath of a playground explosion at Holy Angels School.

The fathers of the teen-agers are asking \$140,000 in addition to the \$1.2 million.

The defendants in the case are: the bishop as trustee of Holy Angels church and trustee of the Catholic diocese of Gary; Holy Angels School, Inc.; Sisters of Notre Dame; Sister Arlene Marie; Eugene S. Babilla, Inc., of Gary; Gary Electric Co., Inc.; and Thomas A. Gillott, doing business as Gary Plumbing and Heating Co.

The three teen-agers claim they suffered severe burns as a result of the explosion, which occurred while a construction project was underway on the school's playground during October, 1966.

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CONGREGATION RESTATES POSITION

Protests against IHM ruling 'groundless,' U.S. nuns told

By SALLY THRAN

ST. LOUIS — All major superiors of women in the United States have received copies of a letter from the Vatican Congregation for Religious deploring "groundless" protests in behalf of the Immaculate Heart of Mary Sisters in Los Angeles, according to a copyrighted story in the St. Louis Review, archdiocesan newspaper here.

The letter restates points the congregation made in its February letter to the IHM's which ruled that the nuns must wear a religious dress, must pray in common, must keep their commitment to teaching and must obey the local bishop.

Superiors contacted by the Review confirmed the existence of the letter and gave mixed reactions. Some superiors sent or communicated the letter to members of their community. Some superiors sent or communicated the letter to members of their community. Some said they preferred not to comment,

either because of the nature of the letter itself or because they had not studied it thoroughly.

One superior general said she "was irritated beyond words that in such a time of crises or race, war, poverty and even faith that people are still piddling around about what women are wearing. It seems to be an effort to 'scare' Sisters," she said.

THE LETTER from the Vatican congregation, dated April 4, was reportedly written on stationery without a letterhead and was not signed.

A letter from Archbishop Luigi Raimondi, Apostolic Delegate in the United States, dated April 9, stated the letter was from the Vatican congregation. Archbishop Raimondi's letter was to Mother Mary Omer, chairman of the Conference of Major Superiors of Women.

In a letter dated April 15, Mother Omer sent the Vatican letter to major superiors.

A number of superiors said they felt the impact of the letter from the Vatican congregation was lessened by the announcement of the appointment of a committee of Americans to review the IHM case.

Archbishop James V. Casey of Denver, chairman of that committee, which was named by the Congregation for Religious, told the Review he became aware of the letter on April 21.

He said its existence would not change anything about the committee's work. "We are going to examine the issues. I take it they (the congregation) are restating what they have stated before."

Archbishop Casey, in St. Louis for the U.S. bishops' conference, said his committee has already "talked several times" here and "will plan more meetings."

Other committee members are: Bishop Thomas O. Donnellan of Ogdensburg, N.Y.; Auxiliary Bishop Joseph Breitenbeck of Detroit; and Father Thomas R. Gallagher, O.P., consultant to the Congregation for Religious and secretary at the apostolic delegation in Washington.

Bishop Donnellan told a press conference at the bishops' meeting here that the committee had met with Cardinal James Francis McIntyre of Los Angeles, but had not as yet met with the IHM Sisters. He also said the committee could make no final decision on the case, but was to report its views to Rome.

AT ANOTHER press conference here, Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis, said that the matter had not come up at the bishops' meeting here "because the committee is studying the matter and it would be unfair to Cardinal McIntyre, the IHM Sisters and to Archbishop Casey to bring up the matter formally."

Bishop Shannon did say there was much informal discussion and concern about the situation.

The letter to major superiors says the "fundamental complaint underlying the protests in behalf of the Immaculate Heart Sisters is really groundless."

It summarizes that complaint as "the Sacred Congregation is blocking 'aggiornamento' and is therefore against Vatican II." Rather, the letter says, "genuine renewal" as stated in Vatican decrees and Pope Paul's motu proprio (Ecclesiae Sanctae) "must always be carried out under the influence and guidance of the Church."

The letter says Religious communities may carry out adaptations, but this fact "does not exempt the Holy See from the obligation of supervising" the changes.

THE CONGREGATION says it has encouraged the orderly updating of the Religious life, "but at the same time the congregation must insist that the norms laid down . . . be duly respected."

"It is on this point that, notwithstanding excellent intentions, some of the Immaculate Heart Sisters and members of other institutes have been found wanting," the letter says. "Nowhere does the Council grant Religious unrestricted authority to experiment."

The letter says the congregation "has no objection and will be happy to approve" many of the changes proposed by the Immaculate Heart Sisters.

"For others, however, the Congregation reserves the right to give an answer in due time. Nevertheless, even at the present time . . . the sacred congregation has deemed it its duty to intervene on the following basic points."

THE LETTER then reiterates the rulings made against the IHM's renewal program in February—the "habit may not be eliminated completely;" it is "inconceivable that there should be any authentic Religious community without some form of community prayer;" the "religious life is not to be subordinated to the apostolate in general or to any particular form of the apostolate;" and "in the works of the apostolate, there must be close collaboration with diocesan authority."

The letter voices surprise that "such a wave of disedifying publicity has been stirred up around points which are not open to question, and that radio,

Receives Patriarch
NEW YORK—Archbishop Terence J. Cooke of New York welcomed His Holiness Vasken I, Supreme Patriarch of all Armenians, at an ecumenical service (April 29) in St. Patrick's cathedral. It marked the first time the supreme spiritual leader of the Armenian church had been received in a Catholic cathedral in the United States.

press and television have been enlisted to publicize arguments which are devoid of objective foundation and which can only cause trouble.

"The appeals, letters and petitions circulated on behalf of the Sisters of the Immaculate Heart of Mary give the impression of having been requested and solicited," it continues. "Many of these present identical texts, along the lines of form letters, suggesting a campaign organized by one central office."

"Anyone who feels that the necessary and ardently desired renewal of the Religious life can be built on the use of secular and worldly dress, on the elimination of community life, on subordination of the Religious life to external activities, and on independence from the local Ordinary in the apostolate, is falling into serious error and evidences an attitude basically contrary to that genuine renewal."



ART EXHIBITION AT MARIAN—Two Marian College senior art majors are featured in a joint exhibit through Saturday, May 11, in the college fine arts building. Miss Margaret Mootz, left, is a member of Immaculate Heart of Mary parish, Indianapolis. Miss Carole Fuhrmann is from West Chester, Pa.

Letter raps attacks on political dissent

NEW YORK—The dean of the Boston College Law School as well as several other clergymen—including the late Dr. Martin Luther King Jr.—signed a letter charging that three Congressional committees are attacking free speech and political dissent in America.

The letter was made public by the American Civil Liberties Union.

The signers criticized the Senate Internal Security Subcommittee, the House Un-American Activities Committee and the Senate Permanent Investigations Subcommittee.

THE INTERNAL Security Subcommittee is investigating last year's Chicago New Politics convention, which included the Mississippi Freedom Democratic Party. The party is challenging the political control of subcommittee chairman Sen. James O. Eastland of Mississippi.

The House Un-American Activities Subcommittee is investigating "the New Left in general and the Students for a Democratic Society in particular," the letter said.

The Investigations Committee is looking into last summer's ghetto riots.

All three, said the letter, "threaten to repeat the experience of the 1950s when the cry of communism by Senator (Joseph R.) McCarthy and his acolytes stifled all but the most orthodox politics."

BY FOLLOWING the path of discrediting new movements and new organizations, rather than dealing with their opinions, the committees are stifling the free speech necessary to get at the causes for these movements, said the letter.

The letter was signed by Father Robert F. Drinan, S.J., dean of the Boston College Law School; Dr. King; the Rev. John C. Bennett, president of Union Theological Seminary; Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations; Dr. Benjamin Spock, pediatrician and Vietnam war critic; and Robert M. Hutchins, president of the Center for the Study of Democratic Institutions.

Bishop issues warning about intercommunion

STOCKHOLM—Swedish Catholics were warned against permitting the ecumenical spirit to result in an "intercommunion" with "separated Christian brethren" that would violate the Catholic concept of eucharistic sacramentalism.

Bishop John E. Taylor, O.M.I., of Stockholm said in his newly issued "Guidelines on Intercommunion with Separated Brethren" that the practice of intercommunion by Catholics, individually or collectively, with Evangelical (Protestant) Christians in this country damages the cause of ecumenism and is opposed to the will of the Catholic Church.

THE GUIDELINES have been distributed to the clergy and Religious of Sweden and some of the laity.

Intercommunion, the bishop said, is a matter of concern to many Catholics and non-Catholic Christians, especially youths and students. In some quarters, he noted, it is maintained that intercommunion is a means of Christian unity. However, the bishop added, it is "in the Eucharist, the sacrament of unity, that the tragedy of Christian disunity is most evident."

"To seek intercommunion by a single joint act without regard to the theological realities which are at the base of the Eucharist," he said, is to reduce the Eucharistic celebration to a mere demonstration of goodwill. If such an act of intercommunion were sufficient for complete unity the whole ecumenical movement would have no real meaning."

BISHOP TAYLOR said that intercommunion is, therefore, impossible for Catholics, in principle, despite "our grief" over this reality, because there are widely divergent ideas over such essential questions as the hierarchical ministry, the sacrament of Holy Orders, sacrifice, and the sacraments themselves.

To ignore such considerations, the bishop continued, is to resort to "a sort of magic conception of the sacrament, which would separate it from the personal faith and conviction of those receiving it."

"Actually," Bishop Taylor said, "we Catholics have sometimes been accused of such a magic idea by Protestants."



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